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NOTICE.

Next week "The Inquirer" will contain Special Reports of the Whit-week Meetings, including the Special Meeting of the National Conference. Orders for extra copies should be sent early.

NOTES OF THE WEEK.

As we write the silent form of the great statesman lies in the midst of Westminster Hall, hidden from view, resting there in the utmost simplicity, until it shall be borne on Saturday morning to the grave in the Abbey. A ceaseless stream of people passes up the great Hall. A man of the people is enshrined in a myriad hearts.

MULTITUDES will long in vain to be present in the Abbey when the last office is performed. But the whole nation may be there, and other multitudes throughout the world, in that silent hour, with as true participation in deep and vivid sympathy as if they stood in the actual throng. We know what the Abbey is, we know the thrill of solemn music, and above all we know the fellowship of living souls and the glory of a noble and triumphant spirit. No shadow of faithless mourning will be there, but a far deeper sense of life enduring and victorious, risen indeed, and yet remaining, by God's grace, an inspiration for this time and for coming generations.

THIS week's number of the *Christian*

World Pulpit is a memorial of Mr. Gladstone. It contains eight sermons preached in London last Sunday on the one engrossing theme. The sermons are by the Archbishop of Canterbury, the Bishop of Ripon, Canon Basil Wilberforce, Dr. J. Guinness Rogers, Dr. Clifford, Dr. Parker, Dr. Monro Gibson, and Mr. Hugh Price Hughes. (James Clarke and Co., Fleetstreet, E.C. 1d.)

A MEETING was held on Tuesday afternoon, at St. Martin's Town Hall, Charing Cross, to consider the formation of a Nonconformist Parliamentary Committee for England and Wales. Among the conveners of the meeting were the Revs. C. F. Aked, R. A. Armstrong, Dr. Clifford, P. W. Clayden, Charles Garrett, and J. Hirst Hollowell. The chair was taken by Mr. R. W. Perks, M.P., and on the motion of Mr. Lloyd George, M.P., seconded by the Rev. Bernard Snell, and supported by the Revs. Tolfree Parr, W. Copeland Bowie, Mr. Henry Broadhurst, M.P., and others, the following resolution was unanimously adopted :—

That this meeting, having regard to recent reactionary legislation seriously affecting the interests of Nonconformists, and the efforts now being made by organisations connected with the Anglican and Roman Catholic Churches to carry the nation further in the same direction, is of opinion that whilst acknowledging the excellent work done, the time has come to establish a Nonconformist Parliamentary Council, whose duty it shall be to examine and watch measures submitted to Parliament, to assist in forming a stronger Nonconformist opinion on political issues of moment to the Free Churches, to communicate with the public departments upon such questions, and to promote by every means in its power effective legislation for the removal of the grievances now admittedly suffered by Nonconformists.

The proposed Council is thus to include all Nonconformists willing to co-operate, and is not limited like the Evangelical Free Church Council.

THE Queen has been pleased to confer the dignity of a Baronetcy of the United Kingdom upon Mr. Henry Tate, the donor of the Tate Gallery. This is one of the birthday honours, announced on Saturday last, of which, perhaps, the next most interesting item is a Knighthood for Dr. C. H. H. Parry, Director of the Royal College of Music. Sir Henry Tate's benefactions are too well known to need record here. If the new dignity is to be regarded as an acknowledgment of what the nation owes to his great generosity, it is certainly more than deserved.

THE REV. JOSEPH WAIN, of the Bristol Domestic Mission, has just had the honour of being presented to the Queen, in con-

nection with the recent visit of the Crimea and Indian Mutiny veterans to Windsor. Six years ago Mr. Wain organised a War Veterans Association in Bristol, the outcome of finding in the slums so many old soldiers and sailors in great neglect and poverty. The Society, which numbers 150 members, who have amongst them 341 medals, has for its objects the obtaining of pensions from Government, the granting of relief in cases of sickness and extreme old age, and the banding together of the old warriors in goodwill and brotherhood. A Royal command caused the members of the Association to appear at Windsor, when the Queen inspected the men, whom she said presented a unique spectacle. Mr. Wain was introduced to Her Majesty by General Sir John McNeill, after which he had the honour of presenting to the Queen eight of his colleagues and helpers of the Bristol Veterans Association. The veterans were conveyed to and from Windsor in a special saloon train.

HOPE-STREET CHURCH, LIVERPOOL, was built during the ministry of the Rev. James Martineau, as the successor to the old Paradise-street Chapel, and was opened in 1849. The Jubilee of the church will consequently be celebrated next year, and in commemoration of the event Mr. W. B. Bowring has offered to build a church-hall on the vacant land which is available at the back of the church.

WE have received a letter from Auckland, New Zealand, from an old member of the Deau-row congregation, speaking hopefully of the effort which a few staunch friends are making to organise a Unitarian congregation there. The congregation, which existed in Auckland thirty years ago, in charge of a resident minister, was through various causes dispersed, but there is now a very strong desire to renew the effort. Mr. H. C. McCready, of Patteson-street, Freeman's Bay, Auckland, and formerly of Belfast, is secretary to the church which has been formed.

A CORRESPONDENT sends us the following plea :—In one of our papers the other day someone said, "Wanted, cheerful pulpits." Let him step into one and look down at the many empty pews staring him in the face, and listen to the inanimate voices in the inhabited ones, and then imagine how cheerfulness can be sustained in the heart of the preacher under such conditions, and understand the price that must be paid for such a demand. Let every individual worshipper in his particular church set his heart to free the imprisoned splendour of his voice; the result will be hymns of praise instead of the muffled monologue one is accus-

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tomed to hear; each would then be in harmony with the preacher who puts *himself* into his sermons. Deserving the cheerful pulpit we shall have it.

At the annual meeting of the British and Foreign Unitarian Association, the following resolution will be moved on behalf of the Committee from the chair, and seconded by the Rev. James Harwood:—"That this meeting of the members and friends of the British and Foreign Unitarian Association supports the Bill now before the House of Commons dealing with marriages in Non-conformist Chapels, on the ground of religious equality. This meeting regards the provision for not requiring the presence of a Registrar as essential, unless his presence is required at all marriages wheresoever celebrated, and further regards it as essential that clauses should be inserted in the Bill providing for the registration of persons authorised to perform the Marriage Service, as well as for registration of the buildings in which the Service may be performed." The resolution was accepted by the Committee at the instance of the London Meeting of Unitarian Ministers.

Our paragraph, last week, "To Avoid Misunderstanding," has apparently, in some quarters, been misunderstood. It referred exclusively to the National Conference meeting. At the Triennial Conferences hospitality has always been offered to ministers and delegates, but for this special business meeting it has not been found possible to make such arrangements. To other habitual Whit-week hospitality we made no reference.

THE week's obituary includes the following:—The Right Hon. Spencer Horatio Walpole, three times Home Secretary in Conservative Governments, and for many years member for the University of Cambridge, Mr. Gladstone's senior by three years.—Mr. Edward Bellamy, an American journalist, author of "Looking Backward."—Sir John Thomas Gilbert, of Dublin, historian and Governor of the National Gallery of Ireland.—Mr. Maurice George Rodgers, of Sheffield, Master of the Cutlers' Company.—Mme. Meissonier, widow of the artist, who has left many of her husband's works to the French nation.—The Archduke Leopold of Austria.—Signor Brin, Minister of Marine in the Italian Government.

NO UNITARIAN NEED APPLY.

MR. SHELLEY J. LAWRENCE is an assistant schoolmaster under the Birmingham School Board, and being of a scientific frame of mind, and withal a good speaker, applied for a position as Scientific Lecturer to the Hibernian Band of Hope Union, the vacancy for which had been advertised. Mr. Lawrence went over to Dublin to give trial lectures, and gave the greatest possible satisfaction. His work was evidently of a high order. The official communication to him declared "that each member of the Committee, who had the pleasure of hearing you when you were in Dublin, wishes to bear testimony to the general excellence of style and matter of your lectures, and speak in terms of unqualified praise of the methods of teaching and holding in perfect control the classes you lectured to." Indeed, Mr. Lawrence was

there and then almost fully assured that the post would be his. Yet the result was the following officially communicated resolution:—"That this Committee having heard the report of the hon. officers and members of Committee, who were present at Lectures delivered by Mr. Shelley J. Lawrence, regret that—while they consider him well qualified for the position of Scientific Lecturer—his connection with the Unitarian body would materially hinder his work in connection with this Union, and that therefore they cannot see their way to appoint him to the vacant post."

THE CALL OF SPRING.*

FROM my study window I have heard the cuckoo daily for the last fortnight, and the corncrake's voice was audible a week ago; and I am thankful that, although living so near the pulsing heart of a great city like Manchester, I am still within sight and sound of many of God's beautiful creations. It is an old subject I am dwelling upon this evening—as old, almost, as the oldest poet; for as soon as ever man acquired the power to sing the things that struck him as being most worthy of his song were the warlike deeds and heroic actions of men; but as soon as ever the idea of his spiritual being and the spiritual nature of God dawned upon his mind, then he went to Nature for inspiration, and found it in the birds and trees and flowers. Some people have thought that science would militate against the love of Nature; but, on the contrary, there is greater and more profound admiration of natural beauty to-day than ever before. Old Chaucer sang in the days long gone by,—

Now must these men be glad a little while,
That they had lived to see May once more smile.

And Tennyson has here and there in his pages given us brief yet picturesque descriptions of Nature in the glorious spring; and of this month of May he says:—

The honeysuckle round the porch has woven
its wavy bowers,
And by the meadow-trenches blow the faint
sweet cuckoo-flowers,
And the wild marsh-marigold shines like fire
in swamps and hollows grey.

How many people there are looking forward to the opportunities afforded in Whit-week for travelling to some distant scenes of beauty, where Nature is to be seen fresh from the hand of God, where no vandals or money-grubbers have defaced her charms wantonly or for the sake of a little paltry gold. The thought which guides our young people in their choice of place is its beauty. They want to see the beautiful spots of our land, where streams and woods and mountains and meadows blend in a glorious whole, and make an impression on the mind which they will love to recall as long as ever they live; and where the music of the birds and the waters will almost hush their own happy talk, and make them forget for the time being that there is any discord in the world, any jarring and wrangling. Just as there is music in Nature, just as the spheres are in harmony, just as all the parts of a man's body are set and articulated rhythmically, so all our social and commercial relation-

ships should be harmonious; human life ought to be as sweet and concordant as an oratorio; and this musical service of ours to-night should be emblematic of our experiences in the outside world.

* * * * *

Come out into the sun-bathed and flower-and-song-haunted world, and walk and talk with God. Come now while beauty reigns, and health and strength and hope have driven away, at least temporarily, the curmudgeons of melancholy and despair and langour. Come now that all creation is joyous, and birds and flowers bid you hold up your head, and trust in the promises of God. Come and put your hand in Nature's great motherly hand, and wander with her in her beautiful by-ways; let her show you the pictures which God paints, the rich organic music God composes; listen to what she can tell you concerning the wondrous adaptation of all things to the end and purpose for which God has designed them; and then you will return to your humdrum business routine with the mighty revelation in your souls that the veriest commonplace duty of life may be made divine, and that a man's first and foremost business is to get his soul into harmony with the world-soul, and to make his whole life a grand sweet song.

CHARLES ROPER.

NEXT WEEK'S MEETINGS.

Tuesday, 31st May.

- 3.* Special Meeting of the National Conference.
- 6.* Reception of Delegates, Ministers, and Superintendents by the President and Committee of the Sunday School Association.
- 7.* Sunday School Association Annual Meeting. President, Rev. J. Estlin Carpenter, M.A., Oxford.

Wednesday, 1st June.

- 11.30. Annual Sermon by Dr. Klein, at Rosslyn Hill Chapel.
- 4.* Central Postal Mission: Annual Meeting.
- 6.* THE INQUIRER: Presentation to the Rev. W. G. Tarrant.
- 7.* British and Foreign Unitarian Association Annual Meeting.

Thursday, 2nd June.

- 10.* Conferences:—(1) "Our Church Life: Social and Benevolent," Mr. John Dendy. (2) "Our Church Work in spreading Religious Truth," Rev. A. Webster.
- 4.* Ministers' Conference: Paper by the Rev. L. P. Jacks, M.A., of Birmingham.
- 8. Conversazione at the Institute of Water Colour Painters, Piccadilly.

Friday, 3rd June.

- 7.* Temperance Association: Annual Meeting. The Rev. R. A. Armstrong in the chair.

The Book-Rooms of the British and Foreign Unitarian Association and the Sunday School Association at Essex Hall are open daily, 9 till 6, and visitors are invited to inspect the Books, Tracts, and Photographs on sale.

* At Essex Hall.

* From a discourse at a musical service at Moss side, May 16, 1898.

GLADSTONE.

DURING the past week our thoughts have been constantly at Hawarden, while from far and near in a marvellous unison have come the tributes of admiration, gratitude, and affection for the departed leader of men. A few of the most striking words of appreciation we have gathered together here, and have added some passages from the very many pulpit references by our own friends.

The Daily Chronicle.

It is not Mr. Gladstone's opportunism, but a very different quality, which has given him the commanding place in the affections of his countrymen. It is, in a word, his Faith. We do not mean his theological opinions, his ecclesiastical preferences, but we mean his firm hold on unseen verities. Here was a man who "lived as ever in his great Taskmaster's eye," and who saw, running through the details of secular policy, the golden thread of an eternal purpose. This, after all, is the great wall of separation between men—do they believe or do they not? No professions of religion, no pious formulas, can long conceal from the people the unbelieving man; they will penetrate all his disguises, and the shrivelled soul will be laid bare before them. Mr. Gladstone's life presented aspects of charm for all minds. His learning captivated the scholar, his eloquence and statesmanship the politician, his financial genius the man of business, while his domestic relations and his simple human graciousness appealed to all hearts. But that which gave to him his supreme strength, that which made him stand forth in the eyes of his countrymen, was his faith, his steadfast and serene confidence in the Power that rules the destinies of mankind.

Now is the stately column broke,
The beacon-light is quenched in smoke.

But the memory of a great character cheered and supported to the end by an unflinching faith is one of the most precious legacies of the dying century to all English-speaking people.

Sir Arthur Arnold, in the Daily Telegraph.

He revered the memory of Peel, and having witnessed how that great man suffered for his adoption of Free Trade, he did not hesitate to face and to endure even greater losses of friendship and of party association when duty called him to take up the cause of Ireland. Those who knew him better than I will admit the truth of my statement, that he felt these losses and the hard words that in so many cases accompanied them most acutely; the gentle forbearance, the absence of any harsh recrimination with which he bore these attacks testify most eloquently to the elevation of his character. Like all great men, whose wills, of course, are strong, he disliked opposition. To those who were strenuous and sincere in the policy he had at heart he seemed ever most attached. What a testimony it is to the sincerity of Mr. Morley's character that he should have been perhaps the most trusted friend of Mill and of Gladstone in their latest years! To Mr. Bright I was speaking one day in the House of Commons with some new admiration for my leader, when he said: "You must remember that Gladstone has done nothing else for fifty years." There is truth in that. Besides being the greatest member

of Parliament and the greatest lawgiver of this century, he was of all public men not only the most illustrious but the noblest in the warmth of his enthusiasm, in his devotion to duty, in his faithful service to humanity.

Mr. John Dillon, in the House of Commons.

His was a great and deep nature. He loved the people with a wise and persevering love. His love of the people, and his abiding faith in the efficacy of liberty and of government based on the consent of the people, as an instrument of human progress, was not the outcome of youthful enthusiasm but the deep-rooted growth of long years, and drew its vigour from an almost unparalleled experience of men and of affairs. Above all men that I have ever known or read of, in his case the lapse of years seemed to have no influence to narrow his sympathies or to contract his heart. Young men felt old beside him. And to the last no generous cause, no suffering people appealed to him in vain. And that glorious voice which had so often inspired the friends of freedom and guided them to victory, was to the last at the service of the weak and the oppressed, of whatever race or nation. Mr. Gladstone was the greatest Englishman of his time. He loved his own people as much as any Englishman that ever lived. But through communion with the hearts of his own people, he acquired that wider and greater gift—the power of understanding and sympathising with other peoples. He entered into their sorrows and felt for their oppressions. With splendid courage he did not hesitate, even in the case of his much-loved England, to condemn her when he thought she was wronging others. And in so doing he fearlessly faced odium and unpopularity amongst his own people which it must have been bitter for him to bear. And so he became something far greater than a British statesman, and took a place amongst the great leaders of the human race.

The Daily News.

The people of the United Kingdom will feel Westminster Abbey to be the fitting place of burial for Mr. Gladstone. He should rest with Chatham, and Pitt, and Fox, where contention is silent and greatness only remains. If any inscription were required for his tomb, it might be found in the Midlothian speech where he described the power and responsibilities of Britain. Speaking in the Music Hall at Edinburgh eighteen years ago, Mr. Gladstone said:—"I cannot tell you what I think of the nobleness of the inheritance that has descended upon us, of the sacredness of the duty of maintaining it. I will not condescend to make it a part of controversial politics. It is a part of my being, of my flesh and blood, of my heart and soul. For those ends I have laboured through my youth and manhood till my hairs are grey. In that faith and practice I have lived; in that faith and practice I will die."

The Rev. Brooke Herford.

At Rosslyn Hill Chapel, Hampstead, collections had been announced for the London Domestic Mission, and Dr. Herford's subject was "The Problem of the Dark Side of City Life." In the course of it, speaking of some signs of progress in the world, he made the following reference to Mr. Gladstone:—"That great

statesman, for whom to-day almost the world stands with uncovered head, not so much in mourning as in reverent honour—I think that his career marks something of advance in the march of man. Mistakes? Of course there were mistakes in his career, but even those who could not always go with him felt his great character and splendid purpose. And the conscience of rulership is clearer among men, and the pulse of freedom beats more strongly in the world, and all the march of progress has a firmer tread, because of his having been so long in the forefront of English life."

Rev. H. W. Perris, at Hackney.

However dependent his faith was upon venerated forms, its substance took hold of the undying verities—he lived and wrought for his kind, because he saw the ideal man even in the lowest of them; his love of freedom grew out of his passionate belief in progress, as guaranteed by the Divine Purpose, and fostered by the spiritual order. Moreover, while holding his own faith before God, he cast a sympathetic eye upon divergent schools of thought, as recognising the many-sidedness of truth, and the danger of bigotry; else, how could he have maintained such personal relationships with lovers of freedom the world over? The touch of intolerance he now and again showed had a moral and not merely a dogmatic root; a divine rage against organised cruelty and oppression made him a terror to crowned evil-doers, but won for him the reverence of multitudes. After all, do not law and grace in combination go to the making of any high ideal? "The wrath of the Lamb" was not just a figure of speech in Old Jewry, and a great good man must needs judge the world.

Rev. E. Ceredig Jones, at Bradford.

His name will be associated for ever with the measures which have made Great Britain a greater country and a sweeter place to live in than it was sixty years ago. The progress of education, fuller realisation of the principle of religious equality, the extension of the rights of citizenship, and other great national movements will remain as permanent memorials of his earnest life. His whole career has been one struggle for peace, for justice, and for the betterment of mankind. . . . In his noble nature there was not a trace of vindictiveness. Many bitter things were said of him; and yet he never uttered a sentence but that was in keeping with his dignity as a great thinker and an illustrious statesman. He was quite satisfied to allow his character to vindicate itself.

The Rev. J. Crossley, at Birkenhead.

I do not believe that Mr. Gladstone ever stooped to the base methods of political expediency. He would fight to the last, sacrifice everything rather than surrender on a point of principle. But if any one could show him, by facts or arguments, that he was wrong, he had the rare and exalted courage to surrender the position for which he had fought. Emerson once said that "a certain kind of consistency is the hobgoblin of little minds." The little minds that are haunted by obstinate persistence in a course, even after it is shown to be wrong, will never understand the loftier consistency of Mr. Gladstone. He was consistent—not to opinions

adopted with imperfect knowledge—but to truth. And when he realised that truth was against him, he had the courage to face the sneers of little minds, and to follow the course he believed to lead to truth.

The Rev. F. K. Freeston, at Essex Church.

For full sixty strenuous years he gave to the State his matchless services, beginning ere the Queen's accession, and ending only four years ago. Then his strength was gone and his life-work done. With a dignified reticence as to himself, with not one reference to his labours or his years, with no theatrical farewell to bring down the house, he quietly left the Chamber, and the greatest career of the Victorian era was over. In the hush of his retirement he was more revered and better understood than in the stormy days of conflict. Yet once did he break the silence, and that in a characteristic case. His last public service was to plead for the Armenians; his last word to England was, "God bless you all, and the land you love." With bowed heads we received that benediction, for we knew that he was going home to die—going into harbour, like the fighting *Temeraire*, yet with the sunset fire bathing the picture; going back to his home amid the trees, to the village and his humble neighbours, to the little church that he loved so much. It was fitting that there he should pass away; it is fitting that he should lie in Westminster Abbey.

The Rev. J. Page Hopps at Croydon.

This fine spirit, who has ended his career in this dim scene of struggle, as one of the church militant, and gone into the world of light, as a member of the church triumphant, has left behind him a record and the fruits of splendid services which no Englishman will wish to question. . . .

I say plainly and literally, this great spirit is not dead, and has only been separated from the body which served it so long, and, almost to the end, so well. The refined and subtle intellect, the seasoned love of justice, the generous sympathy, the tender lovingkindness, the glorious indignation against tyranny and cruelty, the wondrous blending of ripe wisdom and sunny humour, rich experience and all-absorbing humanity, into such a perfect whole, the lofty soaring above all things human to things divine, are not smothered and destroyed, just because a few muscles have ceased to act. These superb spiritual creations were separate: they had a supreme unity of existence of their own; and all that has happened is that they have been liberated, promoted into the world of light—a world as far superior to this as the heavens are higher than the earth. There is no such thing as death in this great realm of the spirit. All is life, and life progressive, and life for evermore. . . .

We have not lost him then. He is only transferred, promoted, ascended. All the power and experience that earth gave him will be retained, but with vast accessions of knowledge, light, and strength. The arena for the use of his splendid sympathies and powers will be enormously enlarged. His work on earth will be but as a narrow, brief apprenticeship compared with what he now will have to do: for, in that spirit-sphere, there are no closed doors, no changeless dooms, no hopeless hells; but only vast reformatories

for the vicious, infinitely varied training schools for the ignorant, hospitals for the sick, and homes for the children. And, doubtless, there are tyrants to beat down, and cruelty to be curbed, and temporary hells to be emptied or turned into progressive heavens: and he who on earth, centuries ago, came to seek and save that which was lost must still be leading on his glorious hosts in their redeeming work.

And now what authority have I for saying this, and how do I know that it is true? I know it because I know that a stream of ignorance, misery, and sin is constantly flowing from this world to that. I know it because I know how God and His mighty forces are working here, and because it is inevitable that He and they are everywhere the same. I know it because I know that at the heart of all things the law of uplifting is at work. I know it because I know God is wisdom, justice, goodness, power, and because it is impossible that He could create and perfect such splendid instruments only to destroy or waste them. I know it because, if there is a life beyond, nothing could hold back from service the millions of glorious beings, who must have found one another there.

To their sublime companionship, to their divine enterprises, to their unbounded bliss of helpfulness, our splendid combatant has gone. With our gratitude and blessing, we follow him, and with joy and not with grief, keep his Ascension Day.

RECENT LITERATURE IN THE DEPARTMENT OF THE PHILOSOPHY OF RELIGION AND OF ETHICS.

AMONG recent works in this department of study there are two (each consisting of a series of papers, most of which have previously appeared in the philosophical journals), which are far in advance of the rest in worth and interest. One of these is "The Will to Believe, and other Essays in Popular Philosophy," by Professor William James; the other, "Man's Place in the Cosmos, and other Essays," by Professor Andrew Seth.

Professor James, by his lucid and incisive style, as well as by the frequent flashes of wit and genial humour which enliven his pages, succeeds in making even profound psychological and philosophical discussions to a large extent intelligible and attractive to the general reader. In the first essay, which gives its title to the volume, he shows that faith or unfaith in religious doctrines does not usually turn upon questions which admit of intellectual demonstration. At the best we can but reach a comparison of different degrees of probability, and we have finally, by an important decision of our own wills, to adopt and act upon one or the other conclusion, not because we can fully prove it to be absolutely true, but because, on the whole, it best harmonises with and satisfies our whole nature, which is affectional, ethical and spiritual, as well as rational.

"When," writes Professor James, "I look at the religious question as it really puts itself to concrete men, and when I think of all the possibilities which both practically and theoretically it involves, then this command that we shall put a stopper on our hearts, instincts,

and courage, and wait—acting, of course, meanwhile, more or less as if religion were not true—till doomsday or till such time as our intellect and senses working together may have raked in evidence enough—this command, I say, seems to me the queerest idol ever manufactured in the philosophic cave."

A thoughtful criticism by Mr. Leslie Stephen of this paper is given in the "Agnostic Annual" for 1898. In the second paper Professor James gives his answer to the question "Is life worth living?" Life, he argues, *is* worth living, and chiefly for the reason that it is for us, largely, what we make it from the moral point of view.

"Believe," he says, at the close of the paper, "that life *is* worth living, and your belief will help create the fact. The 'scientific proof' that you are right may not be clear before the day of judgment (or some stage of being which that expression may serve to symbolise) is reached. But the faithful fighters of this hour may then turn to the faint-hearted, who here decline to go on, with words like those with which Henry IV. greeted the tardy Crillon after a great victory had been gained: 'Hang yourself, brave Crillon! we fought at Arques and you were not there.'"

Among the rest of these interesting essays is a most forcible and original defence of the genuine freedom of the human will against both the "hard" determinism of the Spencerians and the "soft" determinism of the Hegelians. In a paper "On some Hegelisms" the views of Hegel and his disciples are criticised in a very brilliant style; and in the concluding essay the work of the Society for Psychological Research is lucidly described and the net result of it fairly estimated.

An admirable presentation and critical estimate of the leading ideas in Professor A. Seth's important volume, from the pen of the Rev. R. A. Armstrong, appears in the current number of the *New World* (March, 1898, p. 149), and there will be a special review of the book in some early issue of THE INQUIRER. Only a brief outline of the contents can be given here. The initial paper on "Man's Place in the Cosmos" is a very able commentary on, and a partial answer to Professor Huxley's contention in his Romanes Lecture on "Evolution and Ethics," that the course of natural evolution up to the advent of man proceeds upon a principle which is directly opposed to that principle of conduct which the moralised man regards as the highest and the best. Professor Seth protests against Professor Huxley's view that nature is morally indifferent, but he allows that no sure principle of moral guidance can be drawn from non-human nature. The evidences of evolution, however, all point to the unity of the cosmos; and as at the highest point in evolution we find present in man a moral ideal, we reasonably conclude that the principle which unifies and dominates the whole course of natural development must throughout potentially involve those ends of Truth, Beauty and Goodness which are at length actualised in the self-conscious life of man. In the next essay, entitled "The New Psychology and Automatism," Professor Seth vigorously criticises and, in our view, completely refutes the monistic doctrine of Münsterberg, Höffding, and others that mind and matter are simply two sides or aspects of one indivisible reality. He points out that on this theory all real activity is eliminated from the human consciousness and that what we

¹ Longmans, Green and Co. New York and London. 1897. 7s. 6d.

² Blackwood and Sons. Edinburgh and London. 1897. 7s. 6d.

call our inner life becomes simply "an automatic process in which there is a series of happenings somehow passing before us, but no real actor in the whole affair."

The portion of this book, however, of the greatest permanent value is the long essay on "A New Theory of the Absolute," in which Professor Seth criticises with great philosophical acumen Mr. F. H. Bradley's work on "Appearance and Reality." Mr. Bradley's analysis of experience leads him to the paralysing conclusion that most of our scientific and philosophical ideas cannot correspond to the Reality, but must be regarded as in large measure merely Appearances. Thus the idea that a thing has qualities involves, says Mr. Bradley, the identity of the contradictory conceptions of unity and plurality, and therefore cannot be a valid idea. In reply to this Professor Seth contends, as we think most justly, that in the conception of *personality*, which is essentially multiplicity in unity, we have given in actual experience an ultimate category of thought, and that, so far from this idea involving self-contradiction, it is an actual experience which affords the true and only key to the understanding of all our judgments and reasonings. Space does not allow us to treat of another most striking feature in this profound paper—namely, its criticism of Mr. Bradley's unsuccessful attempt to gain some positive idea of the nature of the Absolute by way of Feeling rather than of Thought. The concluding essay on Mr. Balfour's "Foundations of Religious Belief" is highly interesting, and, on the whole, fair, but we have the impression that Professor Seth deals somewhat too tenderly with some of the mischievous sophistries which, as we think, disfigure that very able and fascinating book.

There has recently appeared from the pen of Professor A. Seth another volume, small in size but not unimportant—namely, "Two Lectures on Theism,"³ delivered last year on the occasion of the Sesquicentennial Celebration of Princeton University. These lectures have much in common with the before-mentioned essay on Mr. Bradley's book, and taken together with it they form a really valuable contribution towards a sound philosophy of religion. The distinction between the several modes of conceiving God in Deism, Theism and Pantheism is very lucidly expounded; and the criticism, in the second lecture, of the Hegelian conception of God's relation to the universe and to man is as forcible as it is seasonable. While maintaining that our present insight into the nature of God, or the Absolute, is hardly likely to fully correspond with the reality, Professor Seth adds:—

But such a doctrine of relativity in no way invalidates the truth of the revelation at any given stage. The fact that the truth I reach is the truth for me, does not make it, on that account, less true. It is true so far as it goes, and if my experience can carry me no further, I am justified in treating it as ultimate *until it is superseded*. Should it ever be superseded, I shall then see both how it is modified by being comprehended in a higher truth, and also how it and no other statement of the truth could have been true at my former standpoint. But before that higher standpoint is reached, to seek to discredit our present insight by the general reflection that its truth is

partial and requires correction, is a perfectly empty truth, which, in its bearing upon human life, must almost certainly have the effect of an untruth.

Another work of some importance as a popular presentation of the best features in contemporary religious thought is "Recent Advances in Theistic Philosophy of Religion,"⁴ by Rev. James Lindsay, M.A., B.Sc., B.D. This massive volume is the outcome of an omnivorous reading of both English and Continental works on religious philosophy, and is replete with valuable quotations from many of the best authors. Persons who are desirous of making acquaintance on easy terms with current ideas respecting the philosophical bases of religious belief will find this book very suitable for their purpose. The defect of the work is that the rich store of material which the writer has collected from many sources is not adequately sifted, digested and co-ordinated; and in this respect it appears to us to be of inferior value to the same writer's highly interesting volume on "The Progressiveness of Modern Christian Thought," which appeared a few years ago. In an excellent chapter on the doctrine of the personality of God, Mr. Lindsay thus justly expresses himself:—

In America, it need hardly be said that Divine Personality found in the speculative Theism of Theodore Parker, far less clear and definite expression than might be wished. . . . In Britain, Dr. James Martineau—*clarum et venerabile nomen*—has, with his wonted brilliancy and power, shown that there is not in the known cosmos any higher fact than that of personality. He has very finely shown the contrast between the physical and the spiritual spheres, in the former of which things tend to unity, in the latter to "new centres of self-consciousness and causality," and has strenuously resisted pantheistic depreciation of personality. He has guarded personality in created beings in presence of the immanence of God, insisting that it is not "*He* that, under the mask of our personality, does the thinking," and the rest. . . . He has protected personal possibility in Deity, Whose personality he takes to consist in His "voluntary agency as free cause in an unpledged sphere," against being measured by the actual cosmos. Theistic philosophy has thus come better to apprehend that there is no reason why we should not welcome the thought of self-imposed limitation or restraint in God as a way to perfection of result.

On the question of Free-will Mr. Lindsay emphatically sides with such writers as Lotze, Martineau, William James, and Andrew and James Seth, and rejects the Hegelian doctrine of Green, E. Caird, Bradley, and their disciples as being wholly incompatible with real moral responsibility.

Besides the books we have already noticed, which deal predominantly with the philosophical aspects of Religion, there still remain on our table two works on Ethics. One is "Practical Ethics, a Collection of Essays,"⁵ by Professor H. Sidgwick. The greater part of these essays have been delivered before Ethical Societies, and have been printed in the *International Journal of Ethics*. The essay on "The Morality of Strife" was written before the outbreak of the present war, but it will now be read with especial interest because of the clear light it throws on the ethics of these conflicts of nations with each other. In the paper on "Clerical Veracity," which is one of the best in the volume, Professor Sidgwick gives a very forcible reply to an article by

Rev. H. Rashdall, in which that gentleman endeavours to justify the position in the English Church of men holding his views against the severe condemnation passed upon their conduct by Professor Sidgwick in an article on "The Ethics of Religious Conformity," which powerful article is also given in this volume.

The other recent contribution to ethical thought in this country is a translation in two separate volumes of two of the three sections which constitute Professor Wundt's treatise on Ethics. The first volume is entitled "The Facts of the Moral Life,"⁶ translated by Professor Julia Gulliver, and Professor Titchener; the second is "Ethical Systems,"⁷ translated by Professor Margaret Washburn. A lucid *résumé* and criticism of these two volumes is contributed by Dr. S. H. Mellone to the April number of the *Journal of International Ethics*. Here we cannot do more than say that these translations contain much original and suggestive thought and speculation. The most valuable chapter of the first volume is that in which Professor Wundt discusses the relation between Religion and Morality. The second volume contains an account of the "Development of Moral Theories of the Universe," and, especially in its treatment of Continental Ethical theories, it forms a valuable companion and supplement to Professor H. Sidgwick's "Outlines of the History of Ethics." For Professor Wundt's own ethical theory English readers must await the coming translation of the third section of his *Ethik*.

Among the recent significant treatises bearing on Ethics mention should be made of Dr. S. H. Mellone's elaborate volume on "Philosophical Criticism and Construction,"⁸ of which work a separate review will ere long appear in these pages.

CHARLES B. UPTON.

SHORT NOTICES.

The Triumph of Faith. Under this title appears a fourth series of "Tracts for the Times," following the volumes on "Reasonable Religion," "Common-sense Theology" and "Creed or Conscience," which have had a wide acceptance. The present volume opens with an essay by Dr. John Fiske on "The Everlasting Reality of Religion," which is followed by a paper on "The Theology of Unitarians," by Professor C. Carroll Everett, of Harvard. Other contributors are the Revs. M. J. Savage, J. Freeman Clarke, J. T. Sunderland, R. A. Armstrong, J. Page Hopps, Walter Lloyd, C. J. Street, and the anonymous author of a paper, "The Bible, the Teachers, and the Children," addressed to the members of the London School Board. There are also three sermons by the Rev. Stopford A. Brooke, his "Reasons for Secession from the Church of England" (in two discourses), and that noble sermon which appeared at the beginning of the year in these columns, and which gives its title to the volume. (Philip Green, Essex Hall. 2s.)

The Homage of Reason, by Alexander Webster. This little volume contains six addresses given by Mr. Webster in the Trades' Hall, Aberdeen, with the purpose of stimulating thought and meeting the needs of earnest inquirers on the funda-

³ Blackwood and Sons. Edinburgh and London. 1897. 2s. 6d.

⁴ Blackwood and Sons. Edinburgh and London. 1897. 12s. 6d. net.

⁵ Sonnenschein and Co. London, 1898. 4s. 6d.

⁶ Sonnenschein and Co. London. 1898. 7s. 6d.

⁷ Sonnenschein and Co. London. 1898. 6s.

⁸ Blackwood and Sons. 1897.

mental questions of life and death. After dealing with the Bible, Christ and belief in God, the concluding addresses deal with the questions, "Are You Converted?" "Can You Answer, 'What is Truth'?" and "Are You Ready to Die?" (A. Martin, 71, George-street, Aberdeen, and at Essex Hall. 1s.; paper covers, 6d.)

Hymns for Heart and Voice. A second edition of the "Hymns for Children," edited by Mrs. Farrington, and published in 1894 by the Sunday School Association, has taken a new title "in recognition of the fact that so many of those who use it in our schools are no longer children." Our readers are already acquainted with the admirable qualities of this little book, with its opening and closing services, and the songs and hymns for Bands of Mercy and Bands of Hope added to the main body of the hymns. Issued at 10d. net, in the best and most durable binding we have ever seen in a children's hymn-book, it is very warmly to be recommended to our schools and homes. (S.S.A., Essex Hall.)

The Bristol Chant, Anthem and Service Book. This is a substantial companion volume to the well-known Bristol Tune Book, issued under the musical editorship of Mr. Josiah Booth. The first part consists of chants for the whole book of Psalms, and for the great festivals of the Church. Then follows the service book, with all responses in the Prayer-Book, and the hymns of the Church in various settings, the *Te Deum* having eleven settings, from the simplest to the most elaborate, and the "Creed of S. Athanasius" not being forgotten. The third part is a collection of 114 anthems. The three parts may be had separately. (Novello, Ewer and Co. 4s.)

Comfort and Cleanliness, by Mrs. Catherine M. Buckton. Another little book of eminent practical usefulness by the author of "Health in the House," "Food and Home Cookery," and "Our Dwellings, Healthy and Unhealthy," is sure of a cordial welcome. Mrs. Buckton describes her three-storied London house, and the measures she took to keep it healthy and organise the house-work in the interest of all concerned. Ventilation, kitchen ranges, floor-coverings, curtains, brushes, various processes of cleaning and turning out rooms are very skilfully dealt with, and helpful illustrations are added, together with specific directions which will be profitable study for all teachable householders. There are also wise words on the servant and mistress question. (Longmans. 2s.)

Dick and Dandy, by Mary Dendy. Any story by the writer of "Lesson Stories for the Little Ones" will be received with the pleasantest anticipations by our young people, and they certainly will not be disappointed in "Dick and Dandy." The little boy and his dog find it desperately difficult to be good, but what they do and how they enjoy themselves make us want to hear more of them. There are charming illustrations by A. and K. Hughes and H. P. Templar. (H. Rawson and Co., Manchester. 1s.)

Is it fair always to forget all the good, or kindness, shown to us, by those with whom we live, for the sake of one little pain they may have caused us, which, most likely, was quite unintentional on their part?—*Gold Dust.*

OBITUARY.

MR. CHARLES COCHRANE.

ON Sunday morning, May 22, in memory of Mr. Charles Cochrane, the Rev. A. W. Timmis preached a sermon in the Stourbridge Presbyterian Chapel, from which the following are some notes:—

Our friend's Christianity was manifested in his life, which was inspired with the spirit of Christ and dominated by Christian principles and ideals. His life and character will stand the test imposed by Paul—"If any man hath not the spirit of Christ, he is none of his."

(1.) Think of his loyalty to truth, the courage and self-sacrifice with which he held his religious convictions. He was born and brought up a member of the Established Church in an atmosphere of strict and stern Calvinism. When a boy of fifteen he went to study at King's College, London, and there he came under the influence of the professor of theology, Frederick Denison Maurice, deposed for heresy in 1853. Maurice helped to clear away some of the doubts and perplexities with which Calvinism was troubling his soul. Maurice, however, remained to the end of his days a devoted member and minister of the Church of England. By some process of reasoning too subtle and obscure for ordinary understandings to follow, he persuaded himself that subscription to the Church formularies was not bondage. The Thirty-Nine Articles he praised as a defence of liberty, and the Athanasian Creed as a security against the corruptions of popular theology. Charles Cochrane's mind was of quite another cast, impatient of compromise, demanding clearness and precision. Unable to assent to the teachings of the Prayer-Book, he gradually found his way into Unitarianism. About the beginning of the year 1878 he avowed himself a Unitarian, and became a member of this congregation—to which, therefore, he belonged during the last third of his lifetime. Here he heard a gospel preached that satisfied his mind and heart. In loyalty to truth he had to make sacrifices that were not small. But he was willing to pay the price for freedom and a clear conscience. Like Paul, he was not afraid or ashamed to join himself to a "sect everywhere spoken against."

(2.) His unworldliness. This was shown in his choice of a religious denomination when he felt bound to quit the Church of his youth. It was shown in other ways, too. He impressed me as one of the most unworldly men I ever met. Of such as he the first beatitude was spoken—"Blessed are the poor in spirit, for their's is the kingdom of heaven." "Poor in spirit," I take it, does not mean meek and humble. The poor in spirit are they who are in spirit indifferent to material wealth, or, at any rate, not too eager to get or to keep it. Blessed are they whose hearts are not so set on worldly wealth that they will lose their true life as sons of God in order to win worldly wealth; who will not, for any amount of it, give a particle of honour or honesty. If ever man was so blessed, Charles Cochrane was. "How hardly shall they that have riches enter into the kingdom of God?" Here was a rich man who received the kingdom of God as a little child, because he was as regardless as an unspoiled child is of the accidents of wealth and station, respecting only the one thing that is really respect-

able—goodness. His riches he held not as something of his own, that he might do as he pleased with, but as a trust from God to be used for the good of his fellow men. When the majority of the rich men of Christendom shall be like-minded with him, then some of our most difficult social problems will be on the eve of settlement.

(3.) As a citizen he was faithful to the Christian ideal of the kingdom of God. The proper aim of politics, as he conceived of it—the only possible aim for a Christian politician—is to conform human laws and institutions, and the whole social life of men to the divine pattern of God's kingdom. Therein, widely as they differed in theology, he resembled the great statesman who died last Thursday.

(4.) His Christianity taught him to "accept the inevitable"—as the Master accepted it when he prayed, "Not my will, but thine, be done." While he had plenty of money at his command, there was in his life much trouble and sorrow, borne bravely and piously. He possessed intellectual endowment and a force of character that would have fitted him to play a leading part in the world, if he had not been burdened and hampered with physical weakness. As it was, he frequently had to be content with giving sympathy and money to causes which he would fain have served otherwise as well. His cheerfulness was to me wonderful and admirable. By it he often administered a wholesome unspoken rebuke to my despondency. And a beautiful trait, which I noted again and again, was his thoughtfulness for others, the poor especially, in his own time of trouble, when he might have been excused for being self-centred. At the last he faced calmly and confidently, with hope of immortal life based on faith in God's goodness, that inevitable end of this life's journey to which we must all come. The final stage of the journey was for him very painful and weary. What of that? His faith was not shaken by it, nor shall ours be shaken.

MR. J. M. HAWORTH.

A TRAGIC accident at Caergwrie on the 14th inst., which resulted in the death of Mr. J. M. Haworth, has deprived the Upper Brook-street Congregation of the services of an old and faithful member. Mr. Haworth, who had been in failing health for some time had gone to Caergwrie for a rest, and while walking alone by the side of the railway line, he slipped and fell, and was killed by a passing train. As Superintendent of the Manchester School Board Industrial Schools Department, Mr. Haworth was widely known and deeply respected. He was honoured by all for the warm personal interest he took in the destitute children who came into his hands, and for the kindly oversight he kept upon them in after years. The children themselves warmly reciprocated the kind way in which he carried out his difficult duties, and a touching evidence of this was shown in the spontaneous request of the boys forming the band at St. Joseph's Industrial School to be allowed to play at his funeral. The Christian Brothers who have charge of the Home readily granted their request, and the almost unique spectacle was seen of a long procession of Catholic boys with their band and several of their

clergy attending the obsequies of a prominent Unitarian. To have won such consideration in such a quarter is the highest testimony to a man's character, and a further proof that kindly hearts can bridge the dividing lines of sects and parties. Mr. Haworth was an active worker at Brook-street, where for many years he was a member of the Church Committee and Secretary of the Guild of St. Christopher. A special memorial service was held on Sunday last, conducted by Mr. Peach, when a large congregation assembled to show the affectionate esteem in which the memory of their former fellow-worshipper was held by them.

SIR JOHN WOODHEAD, CAPE TOWN.

On Saturday, April 16, there passed away one of the oldest members of the Free Protestant Unitarian Church, Cape Town—namely, Sir John Woodhead. Sir John had been connected with the Church for more than thirty years, and had been one of its most staunch and loyal supporters. He was a native of Huddersfield, in Yorkshire, being born there in the year 1832. On attaining manhood he adopted the profession of marine engineer, and spent some time in India at the time of the Mutiny. Being invalided home, he afterwards entered service on the passenger vessels to the Cape, and ultimately decided to make Cape Town his home. Here he entered into the tanning industry and succeeded in establishing a large business. In 1881 he was elected a town councillor, and immediately threw himself into the work of sanitary and other reforms which were urgently needed by the town. He devoted special attention to the water supply, and it was during his mayoralty, and largely owing to his public spirit, that a large reservoir was constructed on the top of Table Mountain. During the latter years of his life Sir John withdrew from the business he had established and devoted most of his leisure to the affairs of the town. He was four times elected Mayor, and in 1897 received the honour of knighthood in recognition of his public services. Though only in indifferent health for some time before his death he attended to his public duties almost to the last day of his life. His known integrity and uprightness commanded the respect and confidence of all parties, while his kindly spirit endeared him to all who knew him well. He leaves a widow and nine children to mourn his loss. By his death the cause of Liberal religion in South Africa loses one of its firmest supporters.

The funeral took place at the Maitland Cemetery on Monday, April 18, and was attended by many of the leading citizens of Cape Town, the service being conducted by the Rev. R. Balmforth. A memorial service was also held in the Free Protestant Church the following Sunday evening.

HE who requires much from himself and little from others will save himself from anger.—*Confucius*.

THINK not lightly of evil. Drop by drop the jar is filled. Think not lightly of good. The wise are filled with purity, gathering it drop by drop.—*Buddhist Wisdom*.

THE CHILDREN'S COLUMN.

A GREAT public funeral is a spectacle never to be forgotten, the flags hanging at half mast, the shops closed, the streets full of silent crowds of people, and the slow procession passing through the midst. But time passes, and it sometimes seems as if the place of the great man for whom the nation has mourned is filled again; though his memory may be still loved and honoured, some one steps in to the post he has left vacant. Still more is this the case in regard to the great host of unknown workers in the world. One after another passes away to enter into the wonderful, beautiful life that lies "behind the veil," the ranks close again, the dropped work is taken up by another person, and we who see this, and have only little duties to do, may be apt to think that there are plenty of other people who could fill our small places as well or better than we.

If so, we do not bear in mind the fact that we each of us, men and women, girls and boys, have a work to do that no one can do for us. Whether we know it or not, we are all of us doing this work, either well or badly, every hour of every day. What is it that even children are unconsciously doing when they think, perhaps, that, in these early years, they are only making ready to enter on the important duties that await them in the future? They are building up a character, a spirit good or bad within them, the real self which is to live on when the body—the house in which it is dwelling now—is dead and gone. By the habits we form, the thoughts we encourage, even by our likings and dislikes, we are building up this character within us.

We all know what habits are and how easily we grow into them, how by giving way to temptation once or twice we may form, for instance, the habit of being idle or not perfectly true; and the more we give way to a habit the harder it becomes to overcome it. Did you ever read the story of a huntsman who caught a baby wolf in the woods and took it home to his cottage? He fed it and warmed it; as time went on he loved it as well as he loved his children. As it became larger and older, it grew fierce until he dare not refuse it anything it wanted; yet still he loved it. In the end, the great, wild wolf killed the huntsman's wife and family and then devoured him. Any one who gives way to temptation and thus begins to form a bad habit is like the huntsman who took home the little wolf; and the bad habit that grows upon him so quickly is like the baby wolf that grew, and grew, and ended by eating his master. A habit, good or bad, grows upon us and becomes part of the character we are building.

One evening a traveller came to a lonely log cabin among the forests in one of the western states of America, and asked for a night's shelter, which was gladly given to him by the settler and his wife. They grew friendly together as they talked, and the settler told the traveller sadly how his three boys had all longed to become sailors, and, one after another, they had left home to go to sea. "So strange a longing," said the mother, "for their lives have been spent in the forest."

"See," replied the stranger, pointing to a picture on the wall of a ship tossing on

the waves, "your boys have had that picture always before them, and they have learned to love the sea."

Now this story we may use as a parable, and it will teach us something about this building of our characters. It depends very much upon the pictures, so to speak, that we keep before us, upon the ideals we have in view, the aims we set before ourselves whether we build them well or ill. We grow like what we love and reverence. Frances Willard, of America, has told us in the story of her life how in her childhood she longed to be beautiful, and it was a great trouble to her that her features were plain, until a wise, older friend changed the whole course of her thoughts by showing her that beauty of mind was worth far more than were any graces of the body; and from that time it was her constant longing and prayer to be made beautiful within. With this aim before her she grew up into one of the noblest women the world has ever known.

A little lad of eight years old resolved within himself that he would "try always to be the very best and wisest that he could." This was Theodore Parker, who built up a brave, beautiful character, and left the record of a noble life behind him when he died. Surely children want to lay good foundations for these characters they are beginning to make, these *real* selves that will never die. Then think of the huntsman's little wolf, and shun bad habits, and keep a great aim in view, such as this:—"With God's help, I will be kind to everyone, and brave and true to what I know is right."

FRANCES E. COOKE.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Looms of Time. By Mrs. Hugh Fraser. 6s. (Isbister.)

Essays on Church Reform. Edited by Canon Gore. (Murray.)

Dick and Dandy. By Mary Dendy. 1s. (Rawson.)

English National Education. By H. Holman, M.A. 2s. 6d. (Blackie and Son.)

Comfort and Cleanliness. By Mrs. Buckton. 2s. (Longmans.)

Christ in the Daily Meal. By Norman Fox. 3s. (Clarke and Co.)

By Proxy. By James Payn. 6d. (Chatto and Windus.)

Sermons. By Rev. F. W. Robertson, M.A. 1s. 6d. (Kegan Paul.)

Creation Records. By G. St. Clair. 10s. 6d. (Nutt.)

Cornhill, Good Words, Sunday Magazine, English Illustrated, Expositor, Review of Reviews.

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—"James Epps and Co., Ltd., Homœopathic Chemists, London."

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LONDON, MAY 28, 1898.

A CHURCH OF THE SPIRIT.

THERE is no other Church. There may be the outward form, an elaborate organisation, an imposing ritual, a most orthodox creed. But where the Spirit is not, there is no Church. The one essential thing is that there shall be living souls, gathered together in the presence of God, acknowledging that their life is quickened by the Eternal Spirit.

This is the meaning of religion—to be dependent upon God, to acknowledge His presence in the world and in the inward life of man, to accept the obligation of righteousness which is His will, to seek ever more of the true life of the Spirit which is with Him. The completest ideal of this life is in the Christian spirit, in the religion of Jesus, in which it is known that the Eternal Goodness is over all and in all, and the spirit of the child rests in the FATHER'S care. Whitsuntide is the festival of the awakening of the gathered disciples to that consciousness; it is, therefore, the festival of the birth of the Christian Church. Not with the noise of the rushing of a mighty wind, as in the early legend of the Church, but with silent, deep conviction of the presence of the Holiest and the strength of the Eternal, this great revealing is accomplished, and men know that to which they are called.

In all that concerns our churches we must ever return to this central truth, and rest in this. Whatever we may be planning or pondering as to their order, as to their teaching, or their various activities, here is the test: Is the word spoken in the presence of God, is the work done in His strength, is it ordered according to His method? Is

there in this gathering the reverence of true submission and the trustfulness of humble prayer? Is the life of this human fellowship in all things dependent on the quickening Spirit? Then there is a living Church, but without it there is mockery of the Holiest.

During the coming week many of our people will be gathered together in council to discuss matters of vital importance affecting the welfare of our churches and their work in the world. If there is to be profit in such meetings and discussion it must be through the over-mastering sense that it is as members of churches that we come together, not in self-will, but in the service of the Highest, and that as a people we are to seek above all a larger measure of the spirit that reveals the power of God in our life.

There will be discussion at the special meeting of the National Conference as to the most efficient method of church organisation, as to how far present methods and instruments may be improved. Possibly there will be sharp difference of opinion. But out of such discussion, if only it is governed by the true spirit, there may come a clearer mutual understanding, and a closer, stronger union in our common cause. We are as a people pledged to the principle of Free Churches, because we find that so alone can we be true to the ideal of a Church in which the Spirit is to be supreme. And we are agreed that the one end for which the Church exists is Religion, which is the life with God. An over-eager advocate of one method may be ready to assert that only by his way can religion really stand first in the Church, but experience is against that ungenerous assumption; and we may trust that in our coming Conference there may be no such darkening of counsel. However we are organised, and whatever name we bear, our hunger is for righteousness, and for a truer life with God; our common aim is that we may receive a larger measure of that Spirit of which the fruit is love, joy, and peace.

LIBERTY AND TRUTH.

TRYING to disentangle the main issue from the recent flurry of controversy, it seems as if the only point on which there is really some uncertainty is, as to a body of Free Churches having, for what one may call its "general purposes" association, an organisation with a doctrinal name.

Yes, there does on the face of it seem a certain inconsistency in this. But let us look more closely into it.

Look first at the character of the churches, which, as a fact, are grouped together in what the common world calls "the Unitarian body," but what most of ourselves prefer to speak of as our "free churches." As a fact this grouping of the religious life consists of two sets of people—those who hold with it for its liberty, and those who are specially interested in the truth which has been the result of that liberty. Our church-life is thus not a circle, with a single centre, but

a sort of ellipse, with two centres, Liberty and Truth.

To this two-centredness may really be traced that divergence of aim, that difficulty in pulling together, the general unstable equilibrium which has made us appear to the world much less united than we really are. For in speaking of these two parties, I do not for a moment mean to represent them as necessarily hostile, or consent to the name "opposite tendencies." Each section has, on the whole, a genuine respect for the other. Neither—leaving a few hot heads out of account—has the least desire to exclude the other from the common pale. In many things they work heartily together. And yet there is a certain uneasiness between them, and a liability to sudden and acute differences of opinion on matters involving common action. It is such a question that has recently been raised as to the fitness of the British and Foreign Unitarian Association to serve as the "general purposes" society of our free churches.

Yet see how this state of things has arisen. Simply from the fact that in our dual body the active and organising forces have mostly developed themselves among those specially interested in our truth. There is something energising and uniting about great convictions. On the other hand, liberty, though strong when attacked, when let alone is apt to lack both cohesion and energy. This is the explanation of much of our Presbyterian history. It explains why the very worst time for our free Presbyterian chapels was after Toleration was won, and before Lindsey's Unitarian movement.* Joseph Hunter, the antiquary—in his life of Oliver Heywood—mentions regretfully (for he was no lover of the new Unitarianism) that during the first three quarters of last century the Presbyterians were continually dwindling.† But he goes on to admit that during the present century "this process of declension has not continued," and he attributes this to the new interest aroused by the movement of "Lindsey and those admirable men who thought and acted with him." So that, really, the Unitarian movement, instead of destroying Presbyterianism, saved it! Of course some will say—"Yes, saved it for a doctrinal propaganda, chiefly of negations." But nothing could be further from the truth. To Lindsey, Priestley, and the rest, this was a great religious reformation they had come to, and felt they must proclaim. It was no negation. It was a return to the simplicity of Christ. It was a great light of positive religion. It quickened the old Presbyterian congregations that received it into new life, and out of that life came new activities and the impulses of union and organisation. As early as 1791 the "Society for Promoting Christian Knowledge" was formed; in 1806 the "Unitarian Fund" for missionary effort. There was no sectarian spirit in these things. They were simply the co-operation of people whose freedom had led them to great truths—truths fiercely attacked on all sides—and who simply joined their forces

* I constantly find this spoken of as Priestley's movement, but it was far more Lindsey's. Lindsey had already formed clear views, and was upon the point of leaving the Church when he first met Dr. Priestley, who tried to dissuade him, and would have had him remain a mere Liberal in the Church, as Priestley was in Dissent.

† He instances the West Riding, where the original forty congregations had decreased to twenty. —See "Life of Oliver Heywood" (1842) pp. 413, 449.

the best they could. Then, by 1825, it was felt that a larger association for the general purposes of their work was needed, and the new society took the name of the "British and Foreign Unitarian Association." There was no sectarian purpose in their name. Of the names by which their position was commonly described they took the broadest. The others were "Socinian" and "Anti-Trinitarian," but Channing had made the name "Unitarian" the only possible one by his great Baltimore sermon six years before. It linked them, too, not only with their American brethren, but with the ancient body of Unitarian churches in Transylvania. What other name could they take? Of course one can see now that, natural as it then was, there might arise a certain illogicalness in the representative of one of the dual elements of our church-life, even though the most active, arranging to speak and act for the whole—yet, practically, how else could it have been?

That is past history, however. The real question, after all, is how the Association so founded has done its work. How has it supplied the need of a "general purposes" association, not just for that section of our work, out of the special energies of which it grew, but for our churches at large. How has it practically represented its twofold constituents? I think it can stand this test. Whatever one-sidedness there might seem in its inception has been outgrown in its work. The charges of narrowness, and of using its money or its influence to warp our churches from their freedom are absurd. It has represented the freedom of our churches quite as earnestly as their truths. Indeed, so patent is this, that it is even made a charge against it! It is too free, too wide! It even urges our churches to have "open trusts," though its own trust (of seventy years ago) is not quite "open"! But then, what is all this but to say that it has carefully regarded the position of all its constituent elements—helping all, claiming no authority over any—and has carried out the general purposes of all so well that it has won respect and support from all parties among us.

If there were space it might be pertinent to consider what it is that those who are dissatisfied with our existing institutions—the National Conference and the British and Foreign Unitarian Association—suggest in their place. One "Free Church Assembly" we are told. Well, that might transfer the centre of gravity from the truth-centre of our church-life to the liberty-centre, and so might sound more logical. But would it work as well? The Rev. R. A. Armstrong, in his admirable review of Mr. Fripp's pamphlet, gives good reasons for doubting. Why, to begin with, we are told that every church with a doctrinal trust or using a doctrinal name would be excluded. Which reminds me of one of Russell Carpenter's witty sayings when a similar controversy was on, many years ago, that "It seems an odd way of making a religious body less sectarian to begin by bisecting it." I do not suppose Mr. Wood means this. No, the one clear thing is—we must hold together. Lovers of liberty and lovers of truth—we are together, we have grown up together. It is a growth to be proud of, that of our fathers starting with freedom only, and coming, over a century ago, to the great truths to which most Churches are only slowly and

hesitatingly coming to-day. Let something be allowed for growth. Of course there are things to be corrected here and there. Mr. Steinthal's resolution constituting the "Committee" of our National Conference a standing "Council" may be such a wise correction, except that "occasional" meetings (when something really needs considering) would be better than "regular" ones. But the last thing I would refer to such a council would be any attempt such as Mr. Wood's amendment suggests—to reconstruct our organisation. Our Liberty and our Truth are both needful, and ordinarily work together well. But heaven help the body that will insist on putting them in defined and stable equilibrium. BROOKE HERFORD.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MR. FRIPP ONCE AGAIN.

SIR,—Many remonstrances have reached me for the too great gentleness with which I have handled Mr. Fripp and his pamphlet. I do not repent; for no one can help recognising behind the perversity of his misrepresentations and the intolerance of his temper a real and honourable zeal for the religious life of our churches. But I confess that his last contribution to the discussion makes it hard, even for one who would fain be counted his friend, to write in any tones but those of very grave remonstrance.

I do not know in what respect I am supposed to resemble Achilles; nor do I understand, since I have certainly not been sulking in my tent, why Mr. Fripp should think it so great a matter of congratulation, to have drawn from me a renewed expression of opinions which I have held for thirty years, and had expressed over and over again before Mr. Fripp's name had ever been heard in our churches.

I will not deal with those portions of Mr. Fripp's letter in which he simply repeats himself. He appears to mistake repetition for argument. The reasons which I have endeavoured to advance against some of his positions evidently do not in any way affect his mind. Nor does he think them worthy of consideration. Let us, then, pass to the new matter in his letter of last week.

So far as I can understand him, Mr. Fripp's quarrel with those who conduct the affairs of the Unitarian Association is that they are not as dogmatic as he thinks that they ought to be under the highly dogmatic interpretation which he places on the constitution of their Society. He politely declines to believe in their "professions of catholicity." If they speak and act like men as zealous for the freedom of our churches as himself, this is a betrayal of their trust. For they have been supplied with funds simply for dogmatic uses. Therefore they receive the lash—not of the subscribers, whom one would suppose to be the proper persons to call them to account for their catholic professions, but of Mr. Fripp, who cannot bear to see catholicity combined with a love of Unitarian Christianity.

When, Sir, Mr. Fripp proceeds to casti-

gate me for acquiescing in "a scandal," I am bound to say that I repudiate the charge, not without indignation. I do not require to be taught in such matters by Mr. Fripp. Nor will I be dictated to by him as to what subjects I may discuss or with whom I may discuss them. If a body of Unitarians are interested in "the life and work of our Free Churches," and desire to discuss the subject, I rejoice; and I gladly embrace the opportunity of hearing what they have to say and bearing my part in their conference. For this Mr. Fripp denounces me, and tells me I am no "true champion of catholicity." I venture to believe that I am, however humbly, a champion of a catholicity wider and more generous than Mr. Fripp shows himself capable of conceiving.

Mr. Fripp goes on to tell me that I am "blinded" by my "ardour for Unitarianism," that I am so "keen for theological truth," that I do not "see its secondary value to religion." Sir, I have been taught from my earliest years to value truth as the most priceless gift of God, and, above all, truth in the high realm of things divine. I look on the history of the world, and I see that the noblest of our race have thought no sacrifice of ease, of wealth, of repute among men, of life itself, too great a price to pay for one step forward in the high search for truth, and, above all, religious truth. I am far indeed from supposing that I have reached more than faintest glimmerings of the eternal light, or have grasped more than an infinitesimal fragment of the truth of God. But what I have that will I hold, and proclaim, and allow no man unrebuked to bid me relegate to a secondary place. Love and religion I value as highly as Mr. Fripp. Mr. Fripp tells me that "what we love is the principal thing." Well, as for me, I love the truth, and the truth clothes itself for me in this poor, despised garb of Unitarian Christianity. And I will be a member of no Church, nor of any Council of Churches though nominally Free, in which I am not to be at liberty to lay stress on such truth as God reveals to me, and to strive to win all men to its recognition and its love.

The intolerance of Mr. Fripp amazes me. He cannot recognise an honest and honourable difference of interpretation and opinion. Concerning relations which many of his brethren and some of the noblest of our dead have sanctioned and approved, he exclaims, "How much longer will such an unprincipled state of things be tolerated?" From Mr. Fripp it is clear that those who differ from him need expect no tolerance at all. His latest letter is a storm-signal showing us the measure of liberty we may look for if we submit ourselves to an organisation framed on lines which approve themselves to him. RICHARD A. ARMSTRONG.

Liverpool, May 24.

SIR,—Life is too short and time is too precious for a busy man to waste any of it in profitless controversy, and so I have no desire to follow Mr. Fripp in his wild and exaggerated outpourings. I only crave space to correct some of his personal misstatements. He says:—(1) That I "make no secret of my wish that Manchester College might be known as a Unitarian College." This is untrue. I have never either harboured or expressed any such wish.

He says:—(2) That I "have been heard to say that if all our 350 pulpits were vacant I could fill them in a few weeks from among my correspondents." This also is untrue. I never made such a rash and foolish statement to anyone.

It is perfectly true that I am frequently invited to preach in "our churches," and that when I can be of service, I am willing to serve. Does Mr. Fripp propose, in the name of a larger liberty, to exclude me from preaching, because I am the Secretary of a Unitarian Association? The Essex Hall "Year Book" for 1898 records the fact that he is himself the Secretary of a Society "to extend the knowledge of Unitarian principles in Ireland."

It is perfectly true that congregations and ministers seek my advice at times, and I always try to send my correspondents an honest and civil answer. Does Mr. Fripp see anything wicked or sectarian in this? Apparently (Mr. Fripp being my authority), the advice given is usually good, seeing that it is "fatherly." I don't myself know what "semi-archiepiscopal advice to Free Churches" means; and I am afraid I must plead guilty to thinking that Mr. Fripp's manner of tendering advice to Unitarians is just a trifle overbearing, and is somewhat hard to reconcile with the "larger liberty" which he is so anxious to commend to the world.

May 21. W. COPELAND BOWIE.

MINISTERS' CONFERENCE.

SIR,—On behalf of the London Unitarian Ministers' Meeting I have great pleasure in inviting our brother ministers from the provinces to the Ministers' Conference at Essex Hall on the Thursday afternoon, in Whit-week, at 4 o'clock. This Conference was formerly held on the Friday evening, but it is hoped that the alteration to the Thursday afternoon may be found to be a more convenient time for our brethren from the country, and that there will be a good gathering to hear the paper on "Our Ministry—the Magnitude of its Tasks and the Insufficiency of its Forces," to be read by the Rev. L. P. Jacks, M.A., on the occasion.

J. E. STRONGE, Hon. Sec. London Unitarian Ministers' Meeting.

APPEAL FOR INDIA.

SIR,—The earthquake which worked such sad destruction in India nearly a year ago caused serious damage to the Mundirs or chapels of the Brahmo Somaj in several places. Some of these I visited, and as I recall the pride that was felt in them and the great sacrifices through which they had been built, I naturally feel a special sympathy with our friends there—all the more so since many of them have also suffered severe private losses from the same cause that more or less ruined their homes of worship, and are therefore unable, without assistance, to restore them.

I am glad to hear that friends in Liverpool, moved by the touching story which they recently heard from Mr. A. M. Bose, have expressed a desire to help in this matter. Probably there are many others in various parts of the country who will also be willing to show the sympathy which is greatly needed and deserved. As one who has had the privilege of representing English Unitarians in India, I shall have

much pleasure in receiving and acknowledging any subscriptions that may be entrusted to me, and in forwarding them to India on the following conditions:—

(1) That the fund be distributed by the representative of the Brahmo Somaj Committee in Calcutta (which is in close relations with the B. and F.U.A.) solely for the restoration of Mundirs damaged by the earthquake.

(2) That only those Mundirs which have a properly constituted trust be qualified for benefit from this fund.

JAMES HARWOOD.

105, Palace-road, London, S.W.

PASCAL'S PENSÉES.

SIR,—In his very interesting article on Pascal's Pensées, Mr. Gow quotes a celebrated passage, and compares it with a similar passage in a work of the late R. L. Stevenson.

I came across Pascal's reflection some years ago, and was struck with its remarkable similarity to some well-known lines by Pope in his "Essay on Man." The resemblance is so close as to justify a charge of plagiarism against the poet. I am not aware that the resemblance has been pointed out before, and I had forgotten it until Mr. Gow's article brought it to my recollection. I will place the passages side by side:—

Quelle chimère est-ce donc que l'homme !
Quelle nouveauté, quel chaos, quel sujet de contradiction ! Juge de toutes choses, imbecile ver de terre, dépositaire du vrai, amas d'incertitude, gloire et rebut de l'univers : s'il se vante, je l'abaisse ; s'il s'abaisse, je le vante, et le contredis toujours, jusqu'à ce qu'il comprenne qu'il est un monstre incompréhensible—*Pensées de Pascal, Partie II., Article I.*

Placed on this isthmus of a middle state,
A being darkly wise and rudely great :
With too much knowledge for the Sceptic side,
With too much weakness for the Stoic's pride,
He hangs between ; in doubt to act, or rest ;
In doubt to deem himself a God, or Beast ;
In doubt his mind or body to prefer ;
Born but to die, and reasoning but to err ;
Alike in ignorance, his reason such
Whether he thinks too little, or too much :
Chaos of Thought and passion all confus'd
Still by himself abus'd or disabus'd ;
Created half to rise, and half to fall ;
Great Lord of all things, yet a prey to all
Sole judge of Truth in endless Error hurl'd
The glory, jest, and riddle of the world !

—*Essay on Man, Ep. II.*

I do not know how it will appear to your readers, but it appears to me that the latter part of this justly-celebrated passage is simply Pascal's reflection put into rhyme.

CLEMENT E. PIKE.

Beech Croft, Holywood, co. Down.

COMPULSION is not, and never can be conviction. They exclude each other.—*Guesses at Truth.*

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. J. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—F. W. L., £5 5s.; Miss J. Durning Smith, £3 3s.; A. B. C. and X. Y. Z., £2 2s.; Miss M. Martineau, £1 1s.; Lieut.-Colonel Trevellyn, £1; Mr. D. Turner, £1; Mrs. Frank Jolly, 10s.; Mrs. Vance Smith, £1 1s.; Mrs. Lindsey Aspland, £1 1s.; Mr. Dennis B. Squire, 10s.; Mr. A. H. Lawrence, £5; Mrs. Griffith, £2 2s.

GEORGE HERBERT.

"THE TEMPLE."—II.

In one of Jowett's notebooks, from which extracts are given by his biographers, occurs the question, *à propos* of "The Imitation of Christ," "would it be possible to combine in a manual of piety, religious fervour with perfect sense and knowledge of the world?" "The Temple," clearly, did not answer Jowett's requirement, or he would hardly have asked this question. Nevertheless, it may be suggested that if there is anyone who has written of piety in a manner that combines religious fervour with perfect sense and knowledge of the world, it is George Herbert. His life, as we have seen, was for years that of a man of the world, conversant with affairs, a courtier, taking delight in the interests and variety of a public career. He gained a perfect understanding of many-sided human character. And when he made his final break with personal ambition and became the country parson following a severe rule of life, he did not put away this knowledge or turn his back upon it. No little of his value to us rises out of the fact, that growing in the spirit and temper of a saint he did not disdain to continue "a man of the world."

We find this abundantly illustrated in the first poem of his book. This is the "Church Porch," containing twenty-seven verses addressed to youth, full of wise advice and clear practical counsel on the general conduct of life. There is great directness and felicity about the way in which the various vices are forbidden and various duties enjoined, and many of the maxims are pointed with an excellent wit. Here is worldly wisdom of the best sort:—

Chase brave employments with a naked sword
Throughout the world. Fool not; for all
may have,

If they dare try, a glorious life, or grave.

There are good sense, wit, and the very genius of a gentleman in the following on conversation:—

Entice all neatly to what they know best;
For so thou dost thyself and him a pleasure;
But a proud ignorance will lose his rest
Rather than show his cards.

Mutinous sufferers in the pew are rebuked with this couplet in extenuation of imperfect preaching:—

The worst speak something good; if all want
sense,

God takes a text, and preacheth patience.

The poem preserves its air of cheerful wisdom to the end; witness the closing stanza:—

In brief, acquit thee bravely, play the man;
Look not on pleasures as they come, but go;
Defer not the least virtue: life's poor span
Make not an ell by trifling in thy woe.

If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains.

But none knew better than Herbert the limitations of "mere" morality. He knew that the Christian religion involved something more, and though morality was an inevitable fruit of it, there was a whole region of Christian experience, woven of aspiration and faith and the spiritual affections, which lay beyond the sphere of the moralist and the prudent rational man. The secret of Christ and his Church dwelt within a more sacred enclosure. And this the poet, by a simple characteristic device, makes clear. The admirable morality of the verses just noticed is only a preface, it is the outer court of the temple, it is the

"porch." As we yet stand within it, we are indeed assisted by the sanity and elevation of its thought into the right mood for the reception of something more, but not until we have crossed the threshold is the real meaning of "The Temple" vouchsafed. Then it is given us, our eyes fall at once upon "The Altar," the central symbol of the place, and we read the inscription:—

A broken altar, Lord, Thy servant rears,
Made of a heart, and cemented with tears . . .
O let Thy blessed Sacrifice be mine,
And sanctify this Altar to be Thine.

The note sounded here, the sacrifice of a contrite spirit, is the dominant note of the whole. There must be no mistake concerning this. There is, no doubt, great variety in the themes of the poems, and equally great variety in their treatment. The rites of Baptism and Holy Communion, seasons of the Christian year like Lent and Easter and Whit-Sunday, parts of the church building, the windows, the floor, even the lock and key, have each their poems. There are poems that touch profound questions and the things of high philosophy like that entitled "Man," which contains such lines as these:—

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides;
Each part may call the farthest, brother,
For head with foot hath private amity,
And both with moons and tides. . . .
O mighty Love! Man is one world, and hath
Another to attend him.

There are others in which the imaginative power is only equalled by the emotional truth of the conception, such as "The Pulley," with its memorable close,—

Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.

Moreover, there is an abundance of fancy, and the delicate perception that discovers the resemblances in things, as in the lines where "Prayer" is celebrated in a profusion of similes, of which surely the most beautiful is this, "Church bells beyond the stars heard." And there is ingenuity that amazes, and even a playful humour, which is quietly present in such poems as "The Quip" and runs riot in the daring "Anagram" on Mary (Army), and excites in us something of the same feeling with which we look upon a grotesque design, carefully sculptured on a capital or carved upon a stall. But all these things, profundity of thought, wealth of imagery, dexterity, are accessories and adornments. They give us, it is true, manifold pleasure, but the chief value of their presence is to heighten and enrich the impression of the act of worship which is proceeding at the central shrine of the temple, the offering of George Herbert's heart upon the broken altar.

This must be understood at the outset, or we shall run the risk of missing just that without which it is impossible to get into perfect touch with this book. Otherwise our interest in it will be broken and scattered; we are likely to make too much of the conceits and verbal oddities, the foam-drift upon the surface, so long as we remain insensible to the depths out of which they spring. Coleridge was right when he said that the possession of a cultivated judgment or even poetic sensibility were insufficient for appreciation of this book, there was wanted in addition the mind of a "devotional Christian." We must be in some sympathy with Herbert

while, kneeling upon the "checkered" stones of his sanctuary, he confesses and pleads for pardon, pours out his longings to be reconciled with God, his aspirations after purity and peace, and lifts up his heart in thanksgiving for the love of Christ. Then we can enter into it all and nothing is shut from us, for we are come upon the likeness of our own travail. With what an intimate understanding we can listen to the poet as he speaks on this wise:—

My faults and sins,
Lord, I acknowledge; take Thy plagues away:
For since confession pardon wins,
I challenge here the brightest day,
The clearest diamond; let them do their best,
They shall be thick and cloudy to my breast.
Or thus:—

My stock lies dead, and no increase
Doth my dull husbandry improve;
O let Thy graces, without cease
Drop from above! . . .
The dew doth every morning fall,
And shall the dew outstrip Thy dove—
The dew, for which grass cannot call
Drop from above? . . .
O come; for Thou dost know the way:
Or if to me Thou wilt not move,
Remove me where I need not say,
Drop from above!

Or thus again:—

Lord, mend, or rather make us: one creation
Will not suffice our turn;
Except Thou make us daily, we shall spurn
Our own salvation.

It is this skill in "spiritual anatomy," as some one has called it, that will always win for Herbert his most devoted readers. Listen to this:—

How should I praise Thee, Lord! how should
my rhymes
Gladly engrave Thy love in steel,
If, what my soul doth feel sometimes,
My soul might ever feel!

Although there were some forty heavens, or
more,
Sometimes I peer above them all;
Sometimes I hardly reach a score;
Sometimes to Hell I fall. . . .

Whether I fly with angels, fall with dust,
Thy hands made both, and I am there;
Thy power and love, my love and trust,
Make one place everywhere.

One of the most beautiful of all the poems is "The Flower," in which he describes the vicissitudes of the soul, its times of depression and of revival. He has been in depression, but has risen out of it; his heart seemed shrivelled, but it has recovered its greenness, and he cries:

O that I once past changing were,
Fast in Thy Paradise, where no flower can
wither!

But his chief thought is of the Power that has been able to call him back so many times from falling and decay: it amazes and thrills him:—

And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only Light,
It cannot be
That I am he
On whom Thy tempests fell all night.

I would like, if space had permitted, to have quoted entire "The Collar," in which the heart's rebellion against the yoke of duty is painted with a marvellous insight, and its issue exquisitely indicated in the final lines:—

But as I raved, and grew more fierce and wild
At every word,
Methought I heard one calling "Child!"
And I replied, "My Lord!"

One word must be said as to Herbert's style. He indulges in plentiful conceits and is often fantastical to the last degree. This manner is partly his own, the expression of his own individuality, and partly it is derived from the influence of Donne and his school, which none who wrote in the first half of the seventeenth century could well escape. Dr. Johnson, writing of this school in his life of Cowley, says, "If their conceits were far-fetched, they were often worth the carriage," a remark, it may be observed, which is itself a conceit. Certainly we may adopt this language in speaking of George Herbert. His conceits are at times far-fetched, but when are they not worth the carriage? The genuine Herbert-lover never repines at their presence, even when in rare cases they do some blemish to his art, for they testify of the gracious humour which humanises the saint and endears the man.

AMBROSE BENNETT.

PROVINCIAL LETTER.

EAST CHESHIRE.

If at any time during the last thirty-nine years progress has been made by the spread or maintenance of Unitarianism, or of Free Christianity in the eastern half of the county of Chester; if any closed stations have been re-opened; if any failing stations have been revived; if any new stations have been brought into existence—such progress can, without loss of modesty, be claimed to its credit by the East Cheshire Christian Union; and since the Union has not allowed either natural or artificial county boundaries to stand in the way of its helpful sympathy, in describing the work done in East Cheshire, I must take notice also of the work done by the Union in the neighbouring counties of Lancaster, Derby, and Stafford.

This corner of Cheshire has been fortunate in having, within a few miles of each other, three substantial Unitarian congregations—Stockport, Dukinfield, and Gee Cross; but over the rest of the district the congregations are smaller and much more scattered, and it was a happy inspiration that these three congregations should join with the others for purposes of mutual help and sympathy.

It was in February, 1859, that eleven gentlemen connected with the congregations of Gee Cross, Dukinfield, Mossley, and Mottram met at the house of the then minister of Dukinfield Old Chapel, and resolved that it was expedient to form an association of Free Christian Churches in the district and about East Cheshire. The outcome of this resolution was that in the May following the East Cheshire Missionary Association, which five years later changed its name to its present one of "The East Cheshire Christian Union for Missionary Purposes," took shape with this object: "To afford mutual assistance to the churches composing it, either in carrying on their own services, or in conducting missionary operations." By degrees all the Free Christian congregations in the district have at one time or another joined the Union, and a few congregations outside the district have also been enrolled, and had the Union done nothing more than draw together at regular intervals ministers and representatives from the various congregations for mutual aid, sympathy, and advice, it would have done

much to justify its existence; but it has done much more than that.

Like all institutions of a similar kind, the instruments with which the Union has tried to accomplish its object have been two—money and men; and also like such other institutions, it may have found money wanting occasionally—but men, never. The funds of the Union have been derived from collections made annually at the several chapels, from annual subscriptions given by members of the congregations in the Union, from grants made from time to time by the British and Foreign Unitarian Association, and from donations which have in the hour of need come to the rescue of a bankrupt treasury. The Union has known how to suffer need and has had but scant opportunity of learning how to abound—except in the human material that has been at its disposal. As each new member came into the district to take charge of a congregation, he was welcomed into the Union as an expected worker, and the expectation was never disappointed; and as minister after minister passed out of the district there was ever distinctly felt a temporary vacancy and an earnest and faithful worker was missed. And the Union, too, has been ever since its formation happy in having the co-operation of a body of lay preachers who certainly have not fallen behind their ministerial brethren in the zeal and self-sacrifice which causes them to look upon their almost gratuitous labours in the light of duty. Another source of aid must not be omitted. Manchester lies just over the county boundary, and so the students of the Home Missionary Board and College were readily and constantly available for pulpit supplies. These, then, are the means at the command of the Union—never as much money as it would like—faithful ministers, zealous laymen, and the ever-ready resources of the Home Missionary College to fall back upon.

In glancing over the records of the work of the Union it is not difficult to distinguish certain fixed principles of action which were adopted at the very outset of its existence, and have been faithfully maintained up to the present time. Firstly, the only name test which affects any congregation joining the Union is that which is implied by the term "Christian." Had the spirit of the first resolution been so far departed from in subsequent years as to add a further limiting name to its title the Union would certainly have had its means of usefulness crippled. I am by no means sure that all the congregations at present in the Union would be minded to inscribe the word Unitarian over their chapel door. Secondly, the Union does not interfere with the perfect independence of each separate church. It may give pecuniary assistance, and then very properly wish to know how the money has been spent. It may give counsel and help as it did in the amalgamation of the two congregations at Macclesfield. But it does not take any part in the government of the churches; it aims rather at inducing congregations that have none, to adopt and urges them to carry out such a form of constitution as will encourage self-reliance and self-control. Thirdly, the object of the Union has seemed to be rather to preserve and revive existing congregations than to create entirely new ground. I do not imagine that the forward missionary

ideal has been lacking, but the care and resuscitation of the dead and dying stations has taken up so much of the pecuniary resources that breaking new ground would often have meant only a deeper debt. Still, under the auspices of the Union, four congregations have been started—Stalybridge, Glossop, Denton and Ashton-under-Lyne; of these, Glossop is in Derbyshire, and Denton and Ashton in Lancashire. The former are now flourishing, self-supporting congregations with a bright future before them. Denton is still aided by the Union. Ashton is just on its legs, and it is too early to speculate as to how it will thrive, but its destinies are at present in able and zealous hands. The principle of trying to revive old congregations instead of commencing the new, unless carried out with circumspection, would become a stumbling block in the path of usefulness. I do not sympathise with the feeling that we should keep open one old chapel merely to prevent its being closed. The deaths of some congregations are perfectly natural, and there is no virtue in trying to revive the corpse; better turn our energies to centres of greater activity; the first crops on virgin soil are generally abundant, at any rate. The East Cheshire Union has had the difficulties which this principle brings with it to contend with in the case of the Potteries. Though outside Cheshire, in Staffordshire, three congregations in the Potteries—Newcastle, Longton, and Red-street—were in the early days admitted into the Union. Red-street apparently did not remain long in the Union, but the Union certainly spared neither money nor trouble in its endeavour to plant and raise permanent congregations at Longton and Newcastle.

Local difficulties and personal difficulties were constantly met with; there were times of depression and times when the prospects looked brighter; but somehow congregational life did not take root at either place, and when the old chapel at Newcastle passed into other hands the Union, with great reluctance, on many grounds, left the Potteries to start a new movement at Ashton. The last principle of action of the Union to which I will refer is as important as any. All the aid given by the Union is temporary, revisable each year; it helps congregations in order that they may help themselves; the young congregations it tries to rear in self-reliant health and to teach to run alone; the old and decrepit it cheers, it encourages, it supports, it strengthens, infusing new life, so that all crutches may be thrown away. It does not encourage persistent leaning upon itself. The Union is very properly proud of the three congregations—Stalybridge, Flowery Field, and Glossop—which, originally nurtured by the Union, have developed into self-supporting communities. The Union at first supplied vacant pulpits by the ministers and laymen in the District and the Home Missionary College supplies, but after it had been at work two years it appointed its first missionary, who had charge of the congregations at Flowery Field and Mottram, and since then, though there has been no missionary with permanent oversight over the whole district, missionaries in charge of separate congregations or of groups of congregations have from time to time been appointed.

Such are the main principles which have actuated the East Cheshire Union in its

work among the congregations in its district, and on its intelligent and conscientious adherence to these principles will depend its future usefulness and success. I do not pretend to know all the pros and cons of the success or otherwise of each of the congregations of Free Churches in East Cheshire, but before I close this letter I will just set down in a general way how the work of the Union seems to be progressing.

The non-assisted congregations in the Union are Gee Cross, Stalybridge, Flowery Field, Stockport, Dukinfield, Mossley, Nantwich, Glossop, Dean Row, Styal, and Knutsford. Of these Stalybridge, Flowery Field, and Glossop were formerly assisted congregations, and Stalybridge and Glossop were founded under the auspices of the Union. With regard to the older congregations in the above list their character has altered in recent years, and is still altering. The wealth and influence is not as much confined to a few individuals as it formerly was, with a consequence that the bulk of the congregation now takes a larger share in its government, and the greater responsibility which this brings with it creates a greater interest in chapel matters and in general a more independent spirit. The younger congregations were fortunately born in more democratic days, and were early taught to aim at self-reliance. The assisted congregations are Denton, Macclesfield, Mottram, Boston Mills, Congleton, and Ashton-under-Lyne.

Of Ashton I have written above. A nucleus of earnest folk has gathered round the minister, whose loyal energy points to success; but the usual struggles of new movements will have to be gone through, and it is greatly to be hoped that in the end a congregation may take root and flourish. The other assisted congregations go on the even tenour of their way, with in each case a tendency to be less and less dependent on the Union for their continued existence. They all contributed towards the funds of the Union.

To anyone who may think that this letter discloses but a meagre record of work in East Cheshire I would say that with the exception mentioned at the beginning we are a scattered flock, and that in two of our large towns commercial distress has brought discouragement. If it be a good thing for the stronger congregations to join hand to hand with the weaker for mutual aid and sympathy; if it be a good thing to keep open our old chapels as long as there are worshippers; if it be a good thing to revive dying congregations; if it be a good thing to plant the Free Christian standard in new places as rallying points for new congregations; if it be a good thing to promote closer social intercourse between congregation and congregation, then some good things are being done in East Cheshire.

T. H. GORDON.

CAMBRIDGE NOTES.

THE chief event of the term has been the refusal by the Senate to grant the status of a Public Hostel to St. Edmund's House, the new training college for Roman Catholic priests. At the University Nonconformist Union papers have been read this term by Mr. P. G. Thomas, Non-collegiate, on "Percy Bysshe Shelley—Theorist and Poet"; by Mr. Henry Vivian, of the Labour Association, on "Labour Co-partnership"; by Mr. A. M. Bose, M.A., of Christ's

College, on "The Brahmo Somaj Movement in India"; and by Mr. H. H. W. Pearson, B.A., of Christ's College, on "The Buried Cities of Ceylon." Next week the society is to be visited by Mr. F. Lenwood, B.A., of Corpus Christi College, Oxford, who will read a paper on "The Awakening of the Universities." The President for the October term is Mr. A. W. Foster, of St. John's College. The University Union has passed a resolution expressing sympathy with the United States by a small majority.

TO CORRESPONDENTS.—Letters, &c. received from J. B., E. P. B., J. A. B., R. B. B., J. D., G. E., J. P. H., J. S. M., T. L. M., A. R. (Otago), A. L. S., E. R. S., H. S. S., A. T., N. M. T., F. H. W., J. W., P. H. W. The Editor regrets that want of space prevents the publication of several letters on "Two Opposing Tendencies." Two letters on "Training Colleges" are held over.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—On Sunday last the Rev. Walter Reynolds, B.A., preached his farewell sermon, prior to his removal to Oldham-road, Manchester.

Belfast: Mountpottinger.—On Thursday evening, May 19, a very pleasant social gathering was held of the stallholders and other helpers at the recent bazaar. The total receipts of the bazaar up to date amount to £327, and the surplus stock is expected to realise a further small sum. Mr. Scott, of Brookfield House, has presented a silver salver to the church to complete the Communion plate.

Bermondsey.—The Sunday-school anniversary and flower services were held last Sunday. The church was beautifully decorated with flowers sent by several friends, to whom the superintendent and teachers are very grateful. The musical arrangements were, as usual, in the hands of Mr. George Callow, and were admirable; and the singing was excellent. The services were conducted by the Rev. Harold Rylett.

Bessell's-green.—A special spring service was held last Sunday morning. There was an excellent attendance, and the music was very bright. The "Dead March" was played as a tribute to Mr. Gladstone's memory.

Birmingham: Small Heath.—The Rev. H. Harrold Johnson, B.A., will resume his duties at Small Heath on Sunday, June 12.

Chelmsford.—On Sunday, 15th, the services were conducted by Lieutenant Dear, of Colchester, and last Sunday, at the evening service, the minister, the Rev. E. John Harry, alluded to the death of Mr. Gladstone, and the "Dead March" in *Saul* was played. On a recent Sunday morning five of the congregation cycled to the new chapel at Braintree.

Chowbent.—Special services were held on Sunday in memory of Mr. Gladstone, at which some of the departed statesman's favourite hymns were sung. The first lesson was from Ecclesiasticus, beginning "Let us call to remembrance the great and the good," the anthem "Blest are the departed" was given by the choir, the sermon was based upon Acts xi. 24, "For he was a good man," and at the close of the service the whole congregation stood in silence while the "Dead March" was played. "Thou wilt keep him in perfect peace whose mind is stayed on Thee" was the text in the evening, when there was again a large congregation. At the close of the morning service a largely attended meeting was held in the school, presided over by the minister, when the following resolution was passed in a fitting manner, and the senior secretary of the congregation, Mr. T. H. Hope, was requested to forward the same to Mrs. Gladstone: Moved by Mr. Charles Eckersley, J.P., seconded by Mr. Thomas Hoyle Hope, and resolved unanimously:—That we, the members of the Chowbent Unitarian Congregation, hereby desire to express our profound regret at the loss which the nation has sustained by the death of her most illustrious statesman and greatest son William Ewart Gladstone. As a religious body

we beg to place on record our sincere admiration of the exalted example he has shown of true religious life, and of all that is good and noble in his marvellous career, and we beg to convey to Mrs. Gladstone and her family our deep sympathy with them in their hour of affliction.

Derby: Bi-centenary.—Last Sunday special services were held in commemoration of the bi-centenary of the Friar-gate Chapel. The Rev. Dr. Klein, of Liverpool, was the preacher, and in the afternoon, the Rev. J. Birks, minister of the chapel, conducted a special service for young people. On Monday evening a public meeting was held, when the chair was taken by Mr. W. J. Piper, J.P., and among the speakers were the Revs. Dr. Klein, J. E. Manning, J. Freeston, H. Gow and J. Birks, Sir Thomas Roe, Councillor Ann, the Mayor of Mansfield, and Mr. J. C. Warren, of Nottingham. In connection with this celebration a memorial booklet was issued, containing the order of proceedings, and the hymns used at services and meeting, illustrations of the chapel, historical notes and lists of ministers and trustees.

Evesham.—The annual spring meeting of the Protestant Dissenting Ministers of Warwickshire and the neighbouring counties took place at the Oat-street Chapel on Tuesday, May 17. A service was held in the chapel in the morning, the sermon being preached by the Rev. Walter Lloyd, of Gloucester. The business meeting of ministers followed, after which there was luncheon in the schoolroom, about fifty sitting down, under the presidency of Mr. Geoffrey New. Besides the members of the Evesham congregation there were present the Revs. Joseph Wood and L. P. Jacks (Birmingham), J. C. Street (Shrewsbury), W. E. Addis (Nottingham), Peter Dean (Walsall), J. Matthews (Kingswood), Priestley Evans (Kidderminster), Fisher Jones (Cheltenham), J. Howard (Tamworth), Henry McKean (Oldbury), Walter Lloyd (Gloucester), H. B. Case (Baptist minister, Evesham), J. R. Newall (Wesleyan minister, Evesham), and the Rev. Rudolf Davis (minister at Oat-street). After lunch the following toasts were proposed:—"The Queen," "the Preacher," proposed by Mr. A. H. Martin and responded to by the Rev. W. Lloyd; the "Ministers' Meeting," proposed by the Chairman and responded to by the Rev. Joseph Wood; "Civil and Religious Liberty all the world over," proposed by the Rev. J. C. Street; "Ministers and Congregation in other provinces," proposed by the Rev. Priestley Evans and responded to by the Rev. W. E. Addis; "Ministers of other Nonconformist congregations in Evesham," proposed by the Rev. L. P. Jacks and responded to by the Rev. H. B. Case and the Rev. J. R. Newall; "The Evesham congregation," proposed by the Rev. Henry McKean and responded to by the Rev. Rudolf Davis and Mr. O. H. New. The latter part of the afternoon was spent at Mrs. Cliff's, Wortley House.

Gateshead.—The Sunday evening services in the Co-operative Hall have been so successful that the congregation have decided to take the more commodious Beaconsfield Hall for a year, and start a Sunday-school.

Glossop.—On Saturday, May 14, the induction of the Rev. A. Cunliffe Fox, B.A., as minister of the Unitarian Chapel took place. Service was held in the afternoon, the first part being conducted by the Rev. John Fox, father of the newly-appointed minister. The Rev. Dendy Agate delivered the charge to the minister, and the Rev. A. Gordon then welcomed Mr. Fox into the ministry, and he replied. In the evening, after tea, a public meeting of welcome was held under the presidency of Mr. John Brooks, when the speakers were Messrs. Thos. Barlow, J.P., and Wright Booth, on behalf of the congregation and Sunday-school; the Revs. Noah Green and B. C. Constable, on behalf of the ministers of the district; and the Rev. W. L. Parker, Congregationalist minister, who was greeted with a very hearty reception. The Rev. A. C. Fox then responded, and spoke of the purposes and hopes with which he entered on that ministry.

Hull.—Sunday-school anniversary services were held last Sunday, and in the afternoon at the close of a special children's service the Rev. E. W. Lummis distributed prizes to a large number of children for regular attendance.

Idle, near Bradford.—On Sunday last the Rev. A. C. Fox, B.A. (newly-appointed minister at Glossop), preached the annual Sunday-school sermons, which were much appreciated by very full congregations, including many friends from Bradford. Four anthems and three solos sung by an augmented choir gave great satisfaction, and the hymns were sung heartily and tunelessly by the whole of the congregation and children.

Ilkeston.—On Friday, Saturday, and Monday, May 13, 14, and 16, a bazaar was held in the Town Hall to provide the nucleus for a new church building. Friends from the Nottingham and Mansfield con-

gregations shared in the work of the stalls. The bazaar was opened on the first day by Mr. Ald. Birks (Mayor of Mansfield), Mr. Harrop White being in the chair, and on Saturday by the Rev. J. E. Carpenter, of Manchester College, Oxford, Mr. J. C. Warren in the chair. About £100 was raised.

Lewes.—At a congregational meeting last Sunday morning, upon the motion of the chairman, Mr. Every, seconded by Mr. Broadbent, a resolution of sympathy and appreciation of the moral and spiritual worth of Mr. Gladstone's life was unanimously passed. In the evening a memorial service was held and Mr. E. Capleton preached from the text above Mr. Gladstone's bed—"Thou wilt keep him in perfect peace whose mind is stayed on Thee," and gave some personal reminiscences of the late statesman.

Liverpool.—The annual meeting of the Sunday School Society was held at the Unitarian Institute on Friday, May 13. The chair was taken by the President, Mr. Jas. Burton, M.A., and there was an attendance of about sixty teachers and friends. The Society's visitors for the year were the Hon. Mrs. de Beaumont Klein and the hon. sec. of the Society, Miss Florence Melly. Mrs. Klein read a very able and interesting paper. After a detailed report of seven of the schools, she dwelt on the great necessity in Sunday-schools of more systematic religious instruction and the deep value of teaching the children the worth of prayer and communion with God. Miss Florence Melly gave a detailed report of five of the smaller schools. In the discussion which ensued the following gentlemen took part: the Rev. R. A. Armstrong, and T. Lloyd Jones, Messrs. H. Coventry, T. W. Haydon, F. Johnson, and the President. The Council's report, read by the hon. sec., showed that there were 212 more children on the books than last year, that the average afternoon attendance had increased by 89, but that the morning average attendance had decreased by 40. The Council had a good report to give of work done. The meetings held had been successful and the attendance good. The treasurer reported a debit balance of nearly £12, but it was stated that this was due to the cost of the "List of Books for Sunday-school Teachers" to be used in the preparation of their lessons, which the sub-committee of the Council had compiled, and which was now published together with the valuable notes so kindly prepared by the Rev. Dr. Klein on "The Teaching of Unitarian Christianity." The Council felt that this pamphlet must prove of great value to all teachers. It was unanimously passed that the report be adopted and printed and a vote of thanks be given to the President for his services during the year.

Liverpool: Bond-street Mission.—On Sunday afternoon, the 22nd, our school met together to hear an address from the Rev. J. Morgan Whiteman on the late Mr. Gladstone. About 160 scholars were present. Mr. Whiteman gave an interesting sketch of the great man's life, touching on his home as well as his political and public life. At the evening service also, when Mr. Robinson preached, reference was made to Mr. Gladstone, and at the meeting of the Band of Hope on Monday evening, which was the last ordinary meeting of the session.

London: Essex Church.—The tenth annual display of the girls' sewing and drilling class took place on Saturday last. About eighty girls, in special costumes, were put through twelve kinds of exercises by Miss C. A. Lawrence, and a room full of people followed their movements with much interest. The Rev. Frank K. Freeston presided, and the prizes were distributed by Lady Durning Lawrence. The twenty-second Sunday-school anniversary was celebrated on Sunday. In the evening, Barnby's *Rebekah* was sung by an augmented choir, assisted by Mme. Carrie Blackwell.

Longton.—A correspondent writes hopefully of the effort to revive the congregation here, and with an earnest desire that the chapel at Newcastle-under-Lyne might be re-opened.

Manchester: Bradford.—The annual Flower Services were held on Sunday, May 15. By the kindness of friends a goodly array of flowers brightened up our hall considerably. In the morning, Mr. J. Henshall, president of our Natural History Society, gave an address on "When Spring Unlocks the Flowers." In the afternoon, the school choir, trained by Mr. G. Whittaker, rendered the cantata *The Choicest Gift*, and the Rev. Charles Peach gave the address. In the evening, Mr. Whittaker's Vocal Society kindly gave their services for the cantata *Belshazzar's Feast*. The collections for the day, taken on behalf of the Whit-week expenses, amounted to £2 0s. 4d.

Manchester: Longsight.—The anniversary sermons were preached here on Sunday, May 15, by the Rev. Wm. Binns. The sermons were highly appreciated, and we are much indebted to Mr. Binns

for his kindness in helping us. In the afternoon a special musical service was given by the choir to a very large congregation. We were fortunate in having the services of two of the most prominent of our Manchester professional vocalists—Miss Lizzie Burgess and Mr. Cuthbert Allan. The collections amounted to over £16 for the day, which was much in excess of last year.

Newcastle: Byker.—On Sunday evening last the service was conducted in this church by Mr. J. Duncan Donald. Mr. Donald took for his subject "Savonarola: Preacher, Prophet, and Martyr," in commemoration of the four hundredth anniversary of the martyrdom of this great Italian. In the course of the service reference was made to the death of the Right Hon. W. E. Gladstone, the "Dead March" being played after the service.

Preston.—The Preston congregation have just welcomed home the Rev. Jos. Harrison, their minister, who, for the sake of his health, was compelled to spend last winter in the Canaries. He comes back much better in health and in the best of spirits. The pulpit during Mr. Harrison's absence has been very generously supplied by a number of his brother ministers, to whom the congregation desires to convey its warmest thanks. On Sunday, Mr. Harrison preached the annual Sunday-school sermons to large congregations; the collections were very satisfactory, and a general feeling of hopefulness seems to pervade the chapel. In the afternoon there was a scholars' service in the newly-decorated schoolroom. The room was well filled with parents and friends, and the children sang beautifully.

Stourbridge.—On Sunday, May 15, the services in the Presbyterian Chapel were conducted by Mr. Promotho Loll Sen, who is shortly returning to India on the completion of his studies in Manchester College, Oxford. In the evening Mr. Sen gave an address on the Brahmo Somaj, and began by quoting Emerson's famous Divinity School Address of 1838, in which he declared, "It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake." In that same year was born Keshub Chunder Sen, who, as a religious teacher, fulfilled that ideal as the leader of the Brahmo Somaj. It was, however, the Rajah Rammohan Roy who was the founder of that society, and the preacher gave a most interesting account of his life and the sacrifices he made for religion, concluding with a description of the teaching of the society.

Stratford.—The teachers of the Sunday-school earnestly appeal for the assistance of friends to enable them to take the scholars for their annual excursion early in July. Subscriptions will be thankfully received and acknowledged by Mr. W. J. Hawkins, 15, Buxton-road, Stratford, E., or Mr. G. Shute, 53A, Romford-road, Stratford, E.

Torquay.—On Tuesday week Mr. B. B. Nagarkar lectured in Unity Hall on "India and its Religions," speaking chiefly of the Brahmo Somaj. The Rev. Priestley Prime was in the chair.

Whitby.—The Rev. F. Haydn Williams has been fined by the magistrates, £4 2s. and costs, for attempting, on the evening of Sunday week, to break down a fence with a crowbar, where he held that there was right of way, and for resisting the police.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take SUNDAY DUTY.—Address, 30, West Bank, Stamford Hill, London, N.

CHANGE OF ADDRESS.—D. AMOS, late of Reading.—76, South-street, Greenwich, S.E.

GOVERNESS to Young Children.—Re-engagement desired by young lady. Musical. Good references.—Address, Miss F., INQUIRER Office.

NURSERY GOVERNESS.—WANTED, a well-educated young LADY as GOVERNESS to 8 children, youngest five years old. Must be musical.—Apply by letter to Mrs. FREDK. COOK, 53, Ullet-road, Liverpool S.

YOUNG DUTCH LADY (Certificated) wants a SITUATION as RESIDENT GOVERNESS. Usual English subjects, German, French, and music. Comfortable home desired.—Miss SNELLEN, care of Miss Bishop, 18, Harborne-road, Edgbaston, Birmingham.

OUR CALENDAR.

SUNDAY, MAY 29.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A. Evening, "John Woolman and his Journal."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The World's Great Men." Evening, "God's Fellow Labourers."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. J. E. STRONGE.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M.; 3 P.M., Service for Children, and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. In Memoriam: Mr. Gladstone.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. WORTLEY, and 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. FRANK K. FREESTON.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.
LIVERPOOL, Hope-street Church, 11 A.M., Children's Sermon, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUFF.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Tides of the Spirit: Thoughts for Whit Sunday."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High street, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
W.—May 29th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—May 29th,
at 11.15, MADAME CAVALIER, "India considered Socially and Religiously."

BIRTHS.

COVENTRY.—On 21st inst., at 292, Willesden-lane, N.W., the wife of Ernest Coventry, of a son.
TUCKWELL.—At Ardblair, Hunter's Quay, Argyllshire, N.B., on the 23rd inst., the wife of John Morrison Tuckwell, Assoc.M.Inst.C.E., of a son.

MARRIAGES.

HARRISON—NIGHTINGALE.—On May 24, at the Old Meeting, Bristol-road, Birmingham, by the Rev. John Harrison, father of the bridegroom, Wilfred Ingham Harrison, of West Bromwich, to Marian Lucy, daughter of William Halkon Nightingale, 7, Lloyd-street, Birmingham.

DEATHS.

FAGG.—On the 25th inst., of cerebral hæmorrhage, at Radford Altyre-road, Croydon, Jesse Fagg, aged 70 years.
HOLT.—On May 6, at Peel, Isle of Man, of pneumonia, aged 54 years, John Russell Holt, formerly of Liverpool, son of the late William Holt, of that city.

A YOUNG MAN connected with an old Unitarian family is out of berth through failure of company; has an offer which would enable him to build up a good business if he can obtain the CAPITAL REQUIRED, £200. Will anyone assist him? Highest references.—Address, first instance, B. B., 5, Clarendon-place, Notting-hill, W.

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SESSION 1897-8.

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One Pfeiffer Scholarship in Science, annual value £48; and one Courtauld Scholarship in Arts, annual value, 30 guineas, each tenable for three years, will be awarded on the result of the Examination to be held at the College on June 28th and 29th.

Names to be sent to the Principal not later than June 15th.

LUCY J. RUSSELL, Hon. Sec.

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A detailed Prospectus will be sent on application to Miss **LEWIN** as above.

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SEVENTY-THIRD ANNIVERSARY.

WEDNESDAY, 1st June, 11.30 a.m.
ANNUAL SERMON, ROSSLYN-HILL CHAPEL,
HAMPSTEAD. Preacher, Rev. L. DE BEAUMONT
KLEIN, D.Sc., F.L.S., of Liverpool.
Collection in aid of the Funds of the Association.

WEDNESDAY, 1st June, 7 p.m.
ANNUAL BUSINESS MEETING, ESSEX
HALL. The President, T. GROSVENOR LEE, Esq.,
will preside.

THURSDAY, 2nd June, 10 a.m.
CONFERENCE AT ESSEX HALL. (1) "Our
Church Life: Social and Benevolent," paper by
Mr. JOHN DENDY, of Manchester. Discussion opened
by the Rev. H. RAWLINGS, M.A. (2) "Our Church
Work in spreading Religious Truth," paper by
the Rev. ALEX. WEBSTER, of Aberdeen. Discussion
opened by the Rev. R. A. ARMSTRONG, B.A.

THURSDAY, 2nd June, 8 to 11 p.m.
CONVERSAZIONE, ROYAL INSTITUTE OF
PAINTERS IN WATER COLOURS. Tickets, 1s.;
on and after June 1st, 2s. Immediate applica-
tion should be made for Tickets.

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London, W.C.

THE SUNDAY SCHOOL ASSOCIATION.

The 64th ANNUAL MEETING

will be held at
ESSEX HALL, ESSEX-STREET, STRAND, W.C.,
on TUESDAY, May 31, 1898.

Reception by the President, 6 to 7 P.M., Rev. J.
ESTLIN CARPENTER, M.A., Manchester College,
Oxford.

BUSINESS MEETING

at 7 o'clock, to be followed by a
CONFERENCE

opened by Miss A. J. LAWRENCE, on "Class Organi-
zation and the Personal Influence of the Teacher."
To be followed by Discussion.

Tickets for the Tea and Reception on application
to ION PRITCHARD, Hon. Sec., Essex Hall, Essex-
street, Strand, London, W.C.

ANNUAL MEETING OF THE
CENTRAL POSTAL MISSION AND
UNITARIAN WORKERS' UNION, ESSEX
HALL, WEDNESDAY AFTERNOON, June 1st,
at 4 o'clock, Mrs. MANNING in the Chair.

Tea at 5.30.

MINISTERS' CONFERENCE.

A MINISTERS' CONFERENCE will be held at
ESSEX HALL on THURSDAY AFTERNOON,
2nd June, at 4 o'clock.

A Paper on "Our Ministry—the Magnitude of
its Tasks and the Insufficiency of its Forces," will
be read by the Rev. L. P. JACKS, M.A. Chair to
be taken by the Rev. SILAS FARRINGTON, President
of the London Unitarian Ministers' Meeting, at
4 o'clock.

Tea at 6. Ministers from the country are cor-
dially invited.

ESSEX HALL TEMPERANCE ASSOCIATION.

The FIFTH ANNUAL MEETING will be held
at ESSEX HALL on FRIDAY, June 3. Chair will
be taken at 7 p.m. by the Rev. R. A. ARMSTRONG,
B.A., supported by the Revs. W. C. Bowie, W. G.
Tarrant, V. D. Davis, F. K. Freeston, Messrs. G.
Cosens Prior, J. C. Pain, R. Montford, Mrs. H.
Shaen Solly, Miss Harriett M. Johnson, &c.

All members and friends cordially invited.

RIVINGTON CHAPEL.—The
ANNUAL SERMON on behalf of the
Sunday School will be preached by the Rev. C. J.
STREET, M.A., LL.B., of Bolton, on SUNDAY
AFTERNOON, the 5th of June. Service to begin
at 3 p.m. Tea after Service, 6d. each.

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"This edifice is founded upon no party principles
"or tenets, but is built on purpose, and with this
"very design, to keep ourselves clear from them all;
"to discharge ourselves from all the prejudices
"and fetters in which any of them may be held,
"so that we may exercise the public duties of
"Religion upon the most catholic and charitable
"foundation."—(From a Sermon at the opening of
the Octagon Chapel, Norwich, 12th May, 1756, by
John Taylor, D.D.)

"You rank yourselves under no distinguishing
"name. The liberty which you claim for your-
selves you extend with equal liberality to others.
"The burden to which you will not submit your-
selves you will never impose; you plead for the
"equal, universal dominion of reason, of con-
science, and of truth."—(Address on the opening
of Manchester Academy, 14th Sept., 1786, by
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"Other sheep I have which are not of this fold;
"them also I must bring, and they shall hear my
"voice; and they shall become one flock—one
"Shepherd!"

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segregation;—of every form of non-catholic Chris-
tianity.

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SATURDAY, May 28th, 1898, 7.30 to 9 P.M.

RE-OPENING SERVICES on WHIT-SUNDAY,
May 29th, by the Rev. E. L. H. THOMAS, B.A.
Morning, 10.45. Evening, 7.

Collection after each Service for the Church Fund.

WINIFRED HOUSE.

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The ANNUAL MEETING will be held on
MONDAY, JUNE 6th, at UNIVERSITY HALL,
(Dr. Williams' Library), Gordon-square, W.C., at
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Saturday, May 28, 1898.